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RELIGIOUS EDUCATION IN COLLEGES, UNIVERSITIES, AND SCHOOLS

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EDITORIAL

Editorial

CHRISTIAN EDUCATION has for this single issue departed from its usual procedure of offering a variety of contents in order to publish an illuminating study of the status of religion as a curriculum subject in several types of institutions of higher education. This study of Dr. Boyer, head of the Department of Religious Education and Sociology at Dakota Wesleyan University, traces the development of religious education in higher institutions with special reference to schools of religion at state universities and colleges. It is the second part of a thesis accepted by Northwestern University in partial fulfillment of the requirements for the Ph.D. degree.

The first part of the thesis, omitted because of the limitation of space, constitutes what the Editor believes to be the most thorough study thus far made of the historical development of the religious aim in colonial colleges and the gradual change from the religious to the secular aim during the national period.

Dr. Boyer will be glad to correspond with any who are interested in the manuscript of the first part of the thesis. The second part is presented here in view of the vital relationship of the material presented to the agencies of Christian education, and the thoroughness of its analysis. The study shows the solid foundations for religious education which are being laid in our colleges and universities. The processes of education are slow but they are sure.

R. L. K.

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RELIGIOUS EDUCATION IN COLLEGES, UNIVERSITIES AND SCHOOLS OF RELIGION

BY PROFESSOR EDWARD S. BOYER
DAKOTA WESLEYAN UNIVERSITY

PART I

Method of Collecting and Using Data

A study of religious education was made in fifty-six colleges, universities and schools of religion during the year 1924. Material was secured from these institutions through selected officers and teachers in each institution.

Interviews were held with presidents and deans, also teachers of religious education, in twenty-six of the institutions relative to conditions and standards of religious education in their institutions. Data from the catalogues of the fifty-six institutions formed another source of information. All of these data concern the collegiate year 1923-1924.

The method of selecting the institutions for study may be described as the "sampling method." For purposes of this study three groups of higher institutions—the church colleges, the state universities and colleges, and the schools of religion seemed adequate.

The Institutions Studied

Church colleges

The church colleges studied with reference to the nature and amount of religious education which they offered in 1923-24 were: Albion College, Baker University, Beloit College, Boston University, University of Chattanooga, Cornell College, De Pauw University, Drury College, Earlham College, Grinnell College, Hamline University, Illinois Wesleyan College, Illinois Woman's College, Kalamazoo College, Kansas Wesleyan University, Knox College, Lawrence College, McKendree College, Mount Union College, Northwestern University, Oberlin College, Ohio Wesleyan University, Oklahoma City University, Rockford College, University of Southern California, Syracuse University, and West Virginia Wesleyan College.

The church colleges were selected at random from various localities over the United States, many from the Middle West, but from the East and Far West also. The large majority may be considered typical denominational colleges. A few are in size and structure similar to the large independent universities.

State universities and colleges The state universities and colleges studied with reference to the nature and amount of religious education which they offered in the year 1923-24 were: University of California, University of Illinois, Indiana University, University of Iowa, Iowa State College of Agriculture, University of Kansas, University of Kentucky, University of Maine, Miami University, University of Michigan, Michigan State College of Agriculture, University of Minnesota, University of Missouri, University of Montana, University of North Dakota, Ohio University, Oklahoma University, University of Oregon, University of Tennessee, University of Virginia, and University of Washington.

The state universities and colleges were selected at random, with the exception that ten of them adjacent to which schools of religion are located were included. In this list many of the institutions are from the Middle West, but both East and West are represented.

Schools of religion The schools of religion studied with reference to the nature and amount of religious education which they offered in the same year were: The Columbus, Disciples and Wesley Foundations at the University of Illinois, The School of Religion at Ames, Iowa, The Kansas School of Religion, The Department of Religious Education at Michigan State College of Agriculture,¹ The Bible College of Missouri, The Montana School of Religion, The Ohio Union School of Religion, The Religious Education Department of the School of Education at the University of Oklahoma,¹ The Association of Religious

¹ The departments of religious education at Michigan State College of Agriculture and at the University of Oklahoma are not technically called schools of religion, hence they are not counted in the list of separate schools. They are, however, church fostered. Basically, they serve the purpose of such schools and are therefore included in this list for purposes of the study.

Teachers at the University of Texas, and Wesley College at the University of North Dakota.

The schools of religion are adjacent to the following state colleges and universities in the order above noted: University of Illinois, Iowa State College of Agriculture, University of Kansas, Michigan State College of Agriculture, University of Missouri, University of Montana, Ohio University, Oklahoma University, University of Texas, and the University of North Dakota.

The list of schools of religion was pre-determined. The group of schools studied comprises about all in which definitely accredited courses were given. While there is some variation as to methods of procedure, the character and purpose of these schools thus determined are essentially the same.

*Reliability of the
data*

The data from the colleges, universities and schools of religion were obtained through responsible officers and teachers in each of the institutions. Information blanks were formulated by the writer and sent out from the Chicago office of the Council of Church Boards of Education. In each case an individual type-written letter accompanied the blank addressed to the various institutions. Through the cordial cooperation of the Council a greater degree of reliability in the data was secured by checking with information already on file in its office. And further, a 95 per cent. return of the filled-in information blanks was made possible through the good offices of university representatives in the Council of Church Boards of Education.

Fourteen of the twenty-seven officers or teachers reporting for the church colleges, officers of eight of the state universities and colleges, and instructors in four schools of religion were personally informed by the writer relative to the kind of data desired. The necessity of reliability in the data returned was urged. The reports secured were reviewed in each instance by officers and teachers of the institution studied, other than the one who prepared them, for the purpose of checking errors.

The writer personally visited and collected data from the following institutions: *Church Colleges*: Albion College, Boston

University, Cornell College, Illinois Wesleyan College, Northwestern University, Ohio Wesleyan University, Oklahoma City University, and Syracuse University. *The State Universities and Colleges*: University of Illinois, Iowa State College of Agriculture, University of Kansas, University of Michigan, and the University of North Dakota. *The Schools of Religion*: The Columbus, Disciples and Wesley Foundations at the University of Illinois, the School of Religion at Iowa State College of Agriculture, the Kansas School of Religion, and Wesley College at the University of North Dakota.

*Criteria and
terminology*

The term *religious education* as used in this study applies to all forms of instruction given by the institutions in the general field of religion. The term is conceived to mean that any instruction specifically of a religious nature is religious instruction and, therefore, may be legitimately designated religious education for purposes of this study. To distinguish the vocational studies in religious education such as those in method, curriculum, organization and administration of religious education, the term *religious education (vocational)* will always be used.

In referring to the courses in religious education, three categories will be used: (1) Bible courses, (2) religion courses, and (3) religious education (vocational) courses.

The following criteria were adopted for the courses: First, *Bible courses* which have to do directly and primarily with the material in the Bible are included in this study. Courses are also included that bear directly upon the Bible as a book of religion and of religious instruction. Courses in theology, literature and history have been excluded. Courses referring only incidentally to the history or religion of the Hebrew people are omitted. Courses in the Hebrew language or New Testament Greek are included because they contribute directly to the interpretation of the teaching and thought of the Bible. All other languages are omitted. Second, *religion courses* included in this study are those that aim to give primary information on the interpretation and application of religion. Courses in the study

of history, literature, English and sociology which touch on the subject of religion incidentally or include it among several other subjects such as history of ancient civilizations, or the study of moral evolution are omitted. Such courses as the history of religion, comparative religions, psychology of religion, philosophy of religion, church history, applied Christianity, and evidences of Christianity are included. Courses in this category must bear directly and definitely upon the subject of religion. Other courses are omitted.² Third, *religious education (vocational) courses* included in this study relate themselves directly to the technique of teaching religion. Courses in the method, curriculum, organization and administration, and principles of religious education are included. Courses in educational theory, history, principles, and psychology of education are excluded. Only courses which bear directly on the principles, practice and method of religious education are included.

ORGANIZATION AND ADMINISTRATION OF RELIGIOUS EDUCATION IN HIGHER INSTITUTIONS

The program of religious education in higher institutions has developed under well-defined limitations. In the colonial period the embarrassment was not in legal restrictions but in financial and curricular handicaps. The national period was characterized by a new, enterprising spirit of expansion. The Federal interest in the promulgation of state universities provided a new emphasis and different purpose in higher education. It gave promise that the cultivation of new secular fields of knowledge would directly contribute to national development. Fear of religious bigotry and sectarian strife, on the other hand, prevented the fostering of religion by state agencies.

The native religious impulse of the pioneer settlers prompted the building of colleges for the training of godly and educated

² Stipulations were made to those who reported data that only courses which aimed to contribute preponderantly to religious knowledge were to be included in any of the categories. The nature of the investigation was characterized by an insistence upon the fact that the courses included must aim to make a specific contribution to the religious knowledge of the learner.

ministers and the spreading of general religious intelligence. The policy of state universities at first was to guard against the entrance of any religious factors into their educational procedure. Varying degrees of adherence to this policy may be observed in such institutions as they have developed.

For purposes of convenience data are presented according to groups in the following order: (1) the church colleges, (2) the state universities and colleges, (3) the schools of religion.

Form of Organization in Church Colleges

Each of the twenty-seven church colleges represented in this study maintains a department for the religious instruction of students, the chief forms being termed Bible departments.

As shown in Table I, over half of the church colleges reporting designate Bible departments as their functioning agent through which religious education is taught, seeming to indicate that the department is still conceived by colleges to be the chief organization for promoting religious education.

TABLE I

COMBINATIONS MADE OF COURSES IN RELIGIOUS EDUCATION WITH EACH OTHER AND WITH ALLIED SUBJECTS IN TWENTY-SEVEN TYPICAL CHURCH COLLEGES IN 1923-24

Combination of courses made	Number of colleges
Bible Departments	15
Departments of Bible and Religious Education	6
Departments of Bible, Religious Education and Missions	3
Departments of Bible, Religious Education and Education	2
Departments of Bible, Religious Education and Rural Leadership	1
Total	27

It is to be noted that twelve of the departments teaching Bible combine courses in religious education as a part of the depart-

ment organization. One quarter of the church college departments of religious education have other types of courses also, such as courses in missions, education and rural leadership.

The religious contribution of chapel exercises Authorities in church colleges have generally believed that chapel exercises contributed to students mainly by way of religious instruction. Growing out of that belief has been the idea that the higher frequency of such exercises and the more certain the attendance of each student the greater the religious effectiveness of chapel exercises in the college.

The chief fact to be observed in Table II is that twenty-four of the twenty-six colleges reporting on the item of chapel exercises indicate a high frequency of from three to six times a week, while only two of the colleges have chapel exercises but twice a week.

TABLE II
THE FREQUENCY OF CHAPEL EXERCISES IN TWENTY-SIX TYPICAL CHURCH COLLEGES IN 1923-24

Frequency	Number of colleges
Once a week	0
Twice a week	2
Three times a week	8
Four times a week	4
Five times a week	11
Six times a week	1
Total	26

Twenty-one of the twenty-six church colleges reporting make it compulsory for students to attend chapel exercises. Twenty of the number stated that they aimed to make a religious contribution through their chapel exercises, and that they realized their aim. The characteristic nature of the claims of religious contributions made appeared in: cultivating rational religious attitudes and habits, creating interest and reverence for sacred

things, giving group and institutional sanctions to religious ideals and practices, and cultivating habits of worship as a normal aspect of daily life.

Five of the colleges reporting state that they do not aim to make a religious contribution to students through chapel exercises, and that, therefore, they make no such contribution. Add to this five the one case wherein the college attempts to reach a religious aim in its chapel exercises but fails, and the total is six. That is, six typical church colleges, or nearly one-fourth of the number reporting, according to the judgment of authorities of the institutions, make no religious contribution to the students through their chapel exercises.

It is to be noted that about the same number of church colleges that make chapel attendance compulsory also claim a religious aim actually realized for these exercises. It appears further that twenty of the twenty-seven church colleges, influenced by the belief in the realization of this aim, maintain chapel with a high degree of frequency.

Voluntary religious services

Thirteen of the twenty-seven colleges reported that some kind of voluntary religious services were held in the colleges. Six of the thirteen indicate that prayer services predominate. Fourteen of the twenty-seven colleges indicated that they did not definitely encourage their students to attend such religious services.

By voluntary services are meant: (1) vesper services, (2) general prayer meetings, (3) class prayer meetings, (4) volunteer study groups in religion, (5) Bible classes, or (6) preaching services in the college.

Form of Organization in State Universities and Colleges

In state universities and colleges no departmental organization is to be found with the specific duty of offering courses in religious education, although such courses may be found in various departments.

Chapel exercises

Of the twenty-one state universities and colleges surveyed ten reported that chapel exercises were held, three having chapel twice a week, and seven once a week. Five of these institutions stated the chief aim of

the chapel exercises to be to make a religious contribution to the life of the students.

Two of these ten institutions make student attendance upon chapel exercises compulsory. But two of them reported that they did not realize this aim.

Religious services Nine of the twenty-one state universities and colleges reported that religious services were held in their institutions every week. Six held vesper services regularly every week, and included other forms of religious activity such as prayer meetings and volunteer study of religion. A comparison relative to religious services in the two types of institutions already studied will be found in Figure I, page 11.

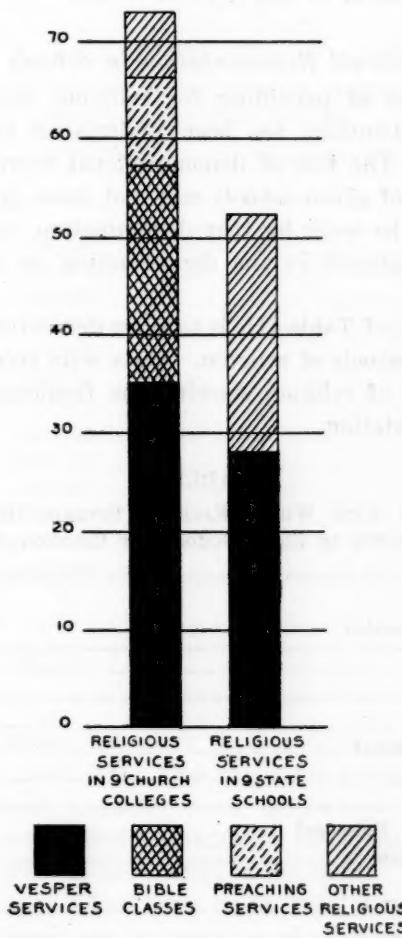
Basis of Organization for Religious Education in Ten Schools of Religion

Three types of organization for religious education may be found in schools of religion: first, *the interdenominational*; second, *the federated denominational*; and third, *the separate denominational*. These different types may be characterized in the following manner. By the interdenominational is meant a type of organization formed and maintained by several religious denominations, a single organic unit operated strictly on one common basis for the interests and purposes of these several denominations in fostering religious education. By the federated-denominational is meant a type of organization formed and maintained by several religious denominations, each operating from its own base, but united in certain common purposes such as integrating course schedules, accrediting conditions and standards for courses, and registration of students. By the separate denominational is meant a school of religion formed and maintained exclusively by one denomination, and operated without regard to other denominations. It may have either broad religious purposes or limited denominational interests in fostering religious education.

Of the ten schools of religion from which data were gathered for the present study, the basis of organization in seven of the schools was found to be interdenominational, and in two de-

nominational. One school conducted its religious educational activities on a federated basis.

FIG. I. A Comparison of the Number and Kinds of Religious Services held in Nine Typical Church Colleges with Those Held in Nine Typical State Universities and Colleges in 1923-24.*



■ = 1 PER CENT

* "Other Religious Services" means services such as volunteer group study of religion, missions, or class prayer-meetings.

It then appears that the central tendency as to organization of religious education in schools of religion is interdenominational. However, according to the present study, variation even within types and a certain lack of definition in a majority of the organizations may be found; due, no doubt, to the early stage of the development of this type of school.

Denominational Representation in Schools of Religion

The business of providing for religious instruction at tax-supported institutions has been undertaken by numerous denominations. The fact of denominational representation in the student body of given schools may not show the extent of participation in the work by that denomination, but is, at least, a criterion of interest in the denomination on the part of the students.

The purpose of Table III, is to show denominational representation in the schools of religion. Data were received from eight of the schools of religion showing the frequency of denominational representation.

TABLE III
THE FREQUENCY WITH WHICH EACH OF SEVERAL DENOMINATIONS WAS
REPRESENTED IN EIGHT SCHOOLS OF RELIGION IN 1923-24

Denomination	Frequency of representation
Baptist	5
Catholic	2
Christian	3
Congregational	4
Disciples	5
Episcopal	2
Methodist Episcopal	7
Presbyterian	7
Total	35

From Table III it appears that the Presbyterians and Methodists are most often represented in the eight schools of religion.

Sources of Support for Religious Education in Church Colleges

The median endowment of a group of eighteen church colleges reporting is about one million dollars. Data upon which Table IV was based shows a range in the amount of endowment maintained by the eighteen colleges extending from \$146,000 to \$1,800,000.

TABLE IV

SHOWING THE DISTRIBUTION OF ENDOWMENT IN EIGHTEEN TYPICAL
CHURCH COLLEGES IN 1923-24

Endowment	Number of colleges
\$ 0-\$ 149,999	1
150,000- 299,999	1
300,000- 449,999	0
450,000- 599,999	2
600,000- 149,999	2
750,000- 899,999	2
900,000- 1,049,999	4
1,500,000- 1,199,999	1
1,200,000- 1,349,999	0
1,350,000- 1,499,999	0
1,500,000- 1,649,999	4
1,650,000- 1,799,999	0
1,800,000- 1,949,999	1
Total	18
Md. \$937,500	

The median income necessary to be secured annually by the eighteen colleges is \$62,500. This amount is nearly a third larger than that obtained annually from endowments. The significance of this fact from the standpoint of financial stability in conducting the work of the college seems clear. If present procedure in the college is hampered by financial instability, further drain upon the funds for the securing of a larger teaching force in religious education for the institution seems unlikely.

Financial support of religious education The subject of financing the cost of religious education was reported upon by eighteen of the twenty-seven colleges surveyed. As shown in Table V, the amount of money spent for religious education is indicated by a median of \$4,285 for eighteen colleges. It is to be noted that this amount could probably care adequately for no more than one full-time teacher, together with other departmental expenditures.

TABLE V
THE DISTRIBUTION OF MONEY EXPENDED BY EIGHTEEN CHURCH COLLEGES IN 1923-24 FOR INSTRUCTION IN RELIGIOUS EDUCATION

Amount expended	Number of colleges
\$ 0-\$ 2,999	6
3,000- 5,999	7
6,000- 8,999	2
9,000- 11,999	0
12,000- 14,999	0
15,000- 17,999	0
18,000- 20,999	1
21,000- 23,999	0
24,000- 26,999	1
27,000- 29,999	1
Total	18
Md.\$4,285	

According to the data received, nine of the eighteen church colleges reporting have special endowment to add to the amount from the general endowment to meet the expenditures of religious education in the colleges. Eight meet this expenditure entirely from the general budget. One college cares for the expense connected with religious education by special endowment alone.

It is to be noted in Table VI, that the median church college spends about 3 per cent. of the total amount available for annual expenditures on religious education. This may, no doubt, be

taken as a measure of the importance of religious education in the minds of college administrative officers. It is true that this amount does not represent the courses in religious education taught in other departments. Neither is there represented here the expense of fostering courses of other departments taught in the department of religious education.

TABLE VI

THE PERCENTAGE OF EXPENDITURES FOR RELIGIOUS EDUCATION IN THIRTEEN
TYPICAL CHURCH COLLEGES IN 1923-24 COMPARED TO THE AMOUNT
AVAILABLE FOR TOTAL ANNUAL EXPENSES

College Number	Amount Available for Annual Expenses in Colleges	Amount used for Religious Education	Percentage Expenditure for Religious Education is of Total Budget
1	\$ 38,100	\$ 2,600	6.
2	35,818	1,800	5.
3	568,543	27,837	4.8
4	406,951	18,900	4.6
5	67,500	3,000	4.4
6	125,398	4,500	3.6
7	102,330	3,260	3.1
8	240,000	7,350	3.
9	98,205	2,450	2.4
10	208,506	3,950	1.
11	429,256	7,500	1.
12	180,404	1,360	.7
13	260,344	1,500	.5
Total	\$2,761,353	\$85,947	
Md. Percentage			3.1

It is to be noted in Table VI that in the range of percentages, one college at the lower extreme uses only \$1,500 of its annual budget of approximately a quarter of a million dollars, or one-half per cent., on religious education. At the upper extreme of the range, as noted in Table VI, one college spends 6 per cent. of its total annual expenditure on religious education. One institution spends \$27,000, or 4.8 per cent. of its annual income, on religious education.

*Sources of Support for Religious Education
in State Universities and Colleges*

There is agreement among a significant group of educators at state universities and colleges that certain courses given in state schools come within the category of religious education. For example, courses like literary study of the Bible, psychology of religion, history of religion, Hebrew history would be thus considered. All such courses, however, are financed by the institutions, not separately, but along with courses of the various departments.

*Sources of Support for Religious Education
in Schools of Religion*

Four of the eight schools of religion reporting on the subject of the financial basis for conducting their courses in religious education stated that it was in a general budget. This general budget is raised by money received from endowment, past subscription pledges fulfilled, special gifts, and in some cases by money taken from the endowment funds of the institution. Two of the schools of religion, according to their reports, meet their expenses through personal subscriptions assisted by money from the overhead—national educational and mission—boards of the supporting denominations. One school depends on yearly subscriptions alone for its means of support. Apparently the budget in the majority of these schools is raised with some difficulty. The recent origin of these schools probably accounts for this fact.

The data presented in Table VII points to the fact that eight schools of religion, from a monetary standpoint, are interested in religious education. The expenditure for promoting the program of religious education at the median school of the eight reporting is \$15,000.

Two schools of religion stated the amounts of their endowment as \$205,000 and \$302,500, respectively. These two schools have an annual income from their endowment of \$13,000 and \$11,000. The same two institutions have other sources of income amounting to \$1,200 and \$3,200, respectively. This makes their total annual income \$14,200 each.

TABLE VII
**THE DISTRIBUTION OF MONEY EXPENDED BY EIGHT SCHOOLS OF RELIGION
 IN 1923-24 FOR RELIGIOUS EDUCATION**

Amount Expended	Number of Schools
\$ 0-\$ 2,999	1
3,000- 5,999	2
6,000- 8,999	1
9,000- 11,999	0
12,000- 14,999	0
15,000- 17,999	4
Total	8
Md. \$15,000	

The figures in Table VIII show a difference in financial outlay for religious education between seven schools of religion and seven typical church colleges. To make this comparison, seven church colleges used in this study were selected near the median from the list of twenty-seven, to be compared with seven schools of religion. The data in Table VIII should be read as follows: Church college No. 1 spends 95 per cent. of the amount of money for religious education that the corresponding school of religion spends.

TABLE VIII
**A COMPARISON BETWEEN SEVEN SCHOOLS OF RELIGION AND SEVEN TYPICAL
 CHURCH COLLEGES OF MONEY EXPENDED FOR RELIGIOUS
 EDUCATION IN 1923-24**

Number	Church Colleges	Schools of Religion	Percentage of Expenditures of Church Colleges compared to Schools of Religion
1	\$3,260	\$ 3,400	95
2	3,300	4,000	82
3	3,950	7,500	52
4	7,350	15,000	49
5	7,500	16,700	44
6	5,500	15,000	36
7	4,500	15,000	30
Average			45.8

The highest percentage to be noted in this comparison is 95. The percentage runs down as low as 30 per cent. at the lower end of the range. A comparison of the total amounts of money expended by the seven institutions of each type shows that on the average the seven church colleges spend about 45 per cent. as much on religious education as is spent by the same number of schools of religion.

The median amount of money designated for library needs in the six schools of religion is \$300. Considering the financial struggles through which these young institutions seem to be passing, it would appear that this amount is as large as could be expected.

Sources of Control in the Programs of Religious Education

The operation of the departments of religious education in the twenty-seven *church colleges* is controlled ultimately by the board of trustees of each college. As a part of the total work of the colleges, it finds its basis of control resting with this board. For instance, if a change of teachers is to be considered or a fundamental change in the department of religious education contemplated, such matters would ordinarily come before the board of trustees for decision.

Smaller elements of control may lie with the department heads or other officers of the faculty. The regular conduct of courses is left to faculty direction.

According to the data returned from twenty-seven church colleges, there are no limitations to the departments of religious education which are different from those in other departments of the institutions.

The *state schools* do not recognize the teaching of religious education as such to be a part of their duty. However, a few such courses are taught in various departments. The control of such instruction in the necessities of operation falls to the heads of departments offering it. In any matters of unusual changes, authority for such would rest with the board of trustees.

The ultimate control of religious education in the seven *schools of religion* reporting rests in each case with the board of trustees. Customarily, the denomination or denominations participating

in the program of religious education at the school of religion have representative membership on the boards of trustees. These members usually represent areas contiguous to the school. Data gathered in this study indicate that six of the seven schools of religion reporting select their boards of trustees through official church bodies other than those of the local church in the vicinity of the school.

The chief officer of the school of religion is ordinarily given much power. The school is often the creature of his initiative and educational vision. This being true, he would at first naturally have many powers which later he would undoubtedly be disposed to delegate to others working with him. For instance, the arranging of a curriculum and the conduct of courses would logically become the duty of the teacher in the school, the head officer acting more as a dean or president of the institution.

There are various ways by which the schools of religion choose their teachers. Eight reported data regarding the methods used. Four of the eight schools stated that the teachers were selected by the board of trustees; two that the teachers in their schools were selected by the head officers. The remaining two schools reported their teachers selected by the denominational boards having representation in the schools.

In five of the eight schools the teachers are responsible to the board of trustees; in two to the denominational board for the conduct of their courses. In one instance, the teachers are responsible to officers in the adjacent state university.

The eight schools of religion reporting on the limitations in the conduct and control of their institutions stated that there were three. First, the limited possibilities for students to enroll in them owing to the amount of required study in the university. Second, the limited number of hours that may be taken in the schools for which university credit will be given. And third, the limited amount of educational experimentation upon which to base present procedure in the schools of religion.

ENROLLMENT AND DISTRIBUTION OF STUDENTS IN RELIGIOUS EDUCATION

The record of the enrollment and distribution of students studying religious education in three types of institutions of

higher learning shows tendencies which are significant. Student reaction may not be taken invariably as a criterion of values in higher education. Yet significant tendencies are to be noted which have corroborative value in this study.

In Church Colleges

Enrollment. An analysis of the data reported regarding the total enrolment of students shows that there were 29,725 students enrolled in twenty-six typical church colleges in 1923-24. The range in number of students attending these colleges was from 168 to 6,206. The median enrollment for the twenty-six colleges was 797 students.

Church relationship. The church relationship of students should have significance in a study of religious education. The fact that students have training in the expressions of the church, know something of its faith and principles, should be important in determining their purpose to advance their own religious knowledge and skill through instruction.

In order to discover the denominational relationship of the students who are members of churches, sixteen typical Methodist colleges were studied with this end in view. Table IX shows the denominational relationship of students in these colleges in 1923-24.

It is to be noted in Table IX that twenty-six denominations are represented in the sixteen Methodist colleges, and that 42 per cent. of the students in these colleges are members of churches other than Methodist. This would seem to indicate that denominational loyalty is becoming much less meaningful to students and their parents. It may mean also that the common elements of religion represented in the life of the colleges seem a sufficient guarantee for a proper religious atmosphere. Still further, it may show a situation of religious indifference on the part of students and parents who have no particular regard for the religious nature of education but seek only knowledge, disregarding its religious features.

It should be noted that the church colleges have a high percentage of students who are church members. This fact is shown in Table X. The median was 82 per cent. for the twelve church

TABLE IX

THE NUMBER AND PER CENT. OF STUDENTS OF VARIOUS DENOMINATIONS IN
SIXTEEN TYPICAL METHODIST CHURCH COLLEGES IN 1923-24

Denomination*	Number of Students from Various Denominations	Percentage of Students from Various Denominations
1. Methodist Episc. (North)	6,122	58.0
2. Presby. U. S. A. (North)	1,055	10.0
3. Baptist (North)	463	4.0
4. Roman Catholic	395	3.0
5. Disciples of Christ	393	3.0
6. Congregational	355	3.0
7. Protestant Episcopal	318	3.0
8. Others	259	2.0
9. Lutherans	231	2.0
10. Christian Science	203	1.0
11. Jewish	151	1.0
12. Methodist Episc. (South)	145	1.0
13. Baptist (South)	119	1.0
14. Evangelical	73	0.8
15. Presby. U. S. A. (South)	46	0.7
16. United Brethren	38	0.6
17. Reformed in America	31	0.6
18. Unitarians	31	0.6
19. Friends	26	0.5
20. United Presbyterians	21	0.4
21. Universalists	10	0.4
22. Adventists	9	0.3
23. Methodist Protestants	7	0.2
24. Reformed in U. S.	4	0.1
25. Other Presbyterians	2	0.1
26. Mennonites	2	0.1

colleges from which data were secured. The range in percentages regarding church membership was from 75 to 95 per cent.

If this church membership of the students has the significance which it seems fair to attach to it, then interest in courses setting forth the function and nature of religion as related to life

* Item No. 8 indicated as "Others" has reference to students that were members but they made no record of a specific church to which they belonged.

experiences would seem natural and logical. Courses of religious education in the college curriculum apparently should be emphasized.

It is to be noted in Table X that the numbers of church members are not proportionately distributed according to the total number of students in the colleges. The percentage of students holding church membership in comparison to the total enrollment is highest with one of the twelve colleges which has a comparatively small enrollment, while the smallest percentage of church members characterizes one of the colleges having a comparatively large enrollment.

TABLE X
THE NUMBER AND PERCENTAGE OF THE TOTAL ENROLLMENT OF STUDENTS IN ATTENDANCE AT TWELVE TYPICAL CHURCH COLLEGES IN 1923-24 THAT WERE CHURCH MEMBERS

College Number	Number of Students Enrolled	Number of Students that are Church Members	Per cent. of Total Enrollment that are Church Members
1	600	570	95
2	1,806	1,693	93
3	618	578	93
4	533	489	91
5	1,303	1,137	87
6	625	538	86
7	519	430	82
8	418	333	79
9	698	544	77
10	356	269	75
11	581	435	75
12	1,280	970	75
Md.	82

Registration in Religious Education

The median number of students taking Bible in twenty-two typical church colleges was 111.

That is, 23.5 per cent., or less than one-quarter of the students in the twenty-two typical church colleges, took courses in Bible

in the college year 1923-24. Seven colleges of the twenty-two from which data were secured had registrations in Bible courses ranging in number from 200 to 300. The median number of course registrations in religion in the typical church college of the twenty-two reporting on the subject was thirty-two.³

It is found that there were only 27 per cent. of the number of course registrations in religion that there were in Bible in the given year.

Considering the fact that religious education (vocational) is a recent entry in the college curriculum, there is a significance attached to the development of student interest in it. The median number of course registrations in these courses in the twenty-two colleges in 1923-24 was sixty-four.

Adding together the amounts representing the medians, it is shown that there were 207 course registrations in Bible, religion, and religious education (vocational) in the twenty-two church colleges reporting on the subject.⁴

On the basis of course registrations 63 per cent. of the students in the twenty-two church colleges in 1923-24 took no courses in religious education.

Student Voluntary Religious Organizations in Twenty-Two Church Colleges

For the purpose of studying voluntary religious organizations in the colleges, four groups were selected for special consideration: Volunteer Band, Student Fellowship, Oxford Club and a group classed as Other Organizations. This last group included such organizations as the Ministers' Club, Life Service Legion, and Homiletic Club.⁵ The four main groups together would

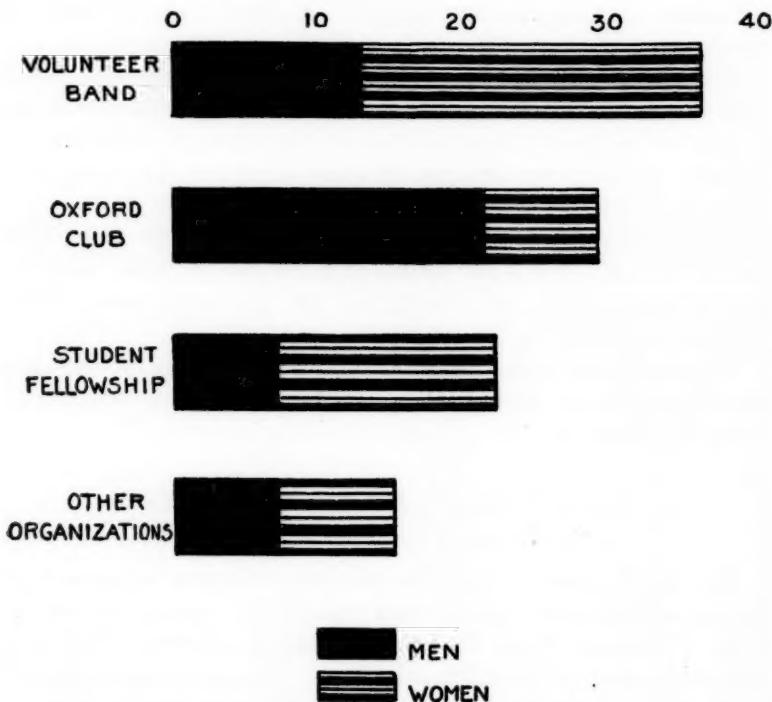
³ By religion courses are meant courses such as psychology of religion, philosophy of religion and history of religion. See page 5 for further criteria.

⁴ It is to be remembered that number of course registrations does not mean the same as number of students. This is true for the reason that students may register for two or more of the religious education courses in a year.

⁵ Christian Association organizations have not been included in these groupings owing to the varied nature of the purposes of these organizations. Also they do not readily submit to statistical computation in such a study as is here being made.

seem to represent the organized evidence of the potential religious leadership. Figure II shows that of the four groups the Vol-

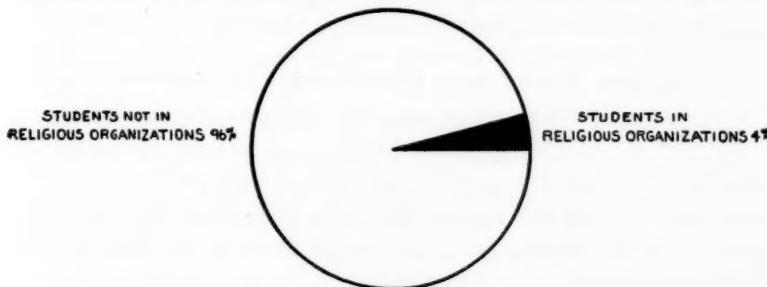
FIG. II. The Size and Sex Distribution of Each of Four Religious Organizations in Twenty-Two Typical Church Colleges in 1923-24 in Comparison to the Total Membership of the Combined Organizations.



teer Band was the largest in twenty-two church colleges. The Oxford Club had the largest number of male members. In the combined organizations the percentage of men and women was about equal. By combining the numbers in all four groups a total membership of 895 was secured.

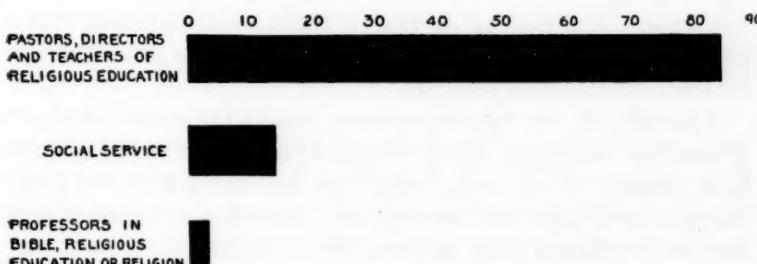
Four per cent. of the total number of students enrolled in twenty-two church colleges are members of religious organizations according to Figure III.

FIG. III. The Total Attendance in Twenty-Two Typical Church Colleges in 1923-24 that are Members in Religious Organizations.



Of the total number of students attending twenty-two typical church colleges 4 per cent. were in training for paid vocations in the church. It is to be noted that this is the same number that stands for the percentage of members in religious organizations. Indications point to the fact that it is the same group. The writer's observations in a representative number of these same colleges from which information was secured confirm the belief that almost uniformly the two groups are made up of the same students. A disturbing element appears in the fact that about 96 per cent. of the students from year to year fail to actively engage in the pursuit of religious knowledge for any such purpose.

FIG. IV. The Percentage of Students Preparing for the Various Vocations of Paid Services in Twenty-Two Typical Church Colleges in 1923-24 in Comparison with the Total Group.



According to Figure IV, over four-fifths of the students that train for paid vocations in the church prepare themselves to be

pastors, directors of religious education or teachers in week-day schools of religion. Not over 3 per cent. of them plan to be professors in Bible, religion, or religious education (vocational).

Religious Education in State Universities and Colleges

Student enrollment Comparing the total enrollment in the two

types of institutions, it is to be noted that the state schools far surpass the church colleges in number of students. There are factors that help to account for the difference: first, the smaller financial requirements at the state schools; second, usually, the larger faculty at the state schools; third, in many cases, the more extensive equipment for laboratory purposes at the state schools; and fourth, the democratic character of the state schools which is developed largely through the public nature of their support.

It is discovered, according to data received, that the median number of students of the twenty-one church colleges is 866. The median number of students in the total enrollment of the twenty-one state universities and colleges is 2,499. A comparison of these medians shows that slightly less than one-third the number of students attend the median church college than attend the median state school. Apparently some advantage for the state school lies in this fact in developing religious education.

A comparison made between the percentages of church members in twelve typical church colleges and in twelve typical state universities and colleges shows the median per cent. of church membership at the twelve state schools is 66.6 of the total attendance. The median at twelve typical church colleges is 82 per cent. of the total attendance of the colleges, the difference between the medians being 15.

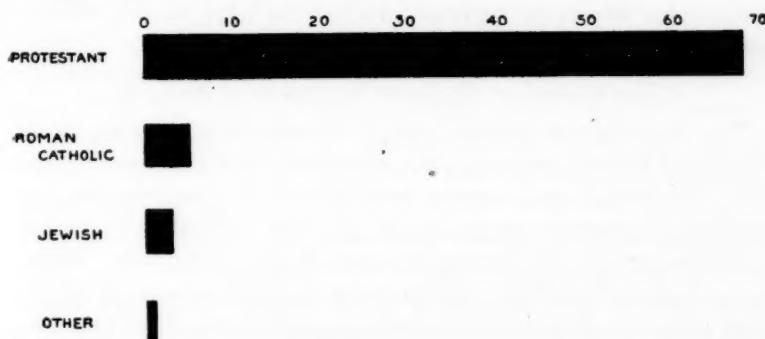
According to the figures received, one of the state universities of smallest enrollment has the highest percentage of church members, namely, 81 per cent., while the university with the largest student enrollment has the smallest percentage of church members in its student body, namely, 49 per cent.

Add to the 66.6 per cent. of the church members in twelve state schools 19 per cent., the number of the students enrolled that indicate a church preference, and a total of 85 per cent. is the result.

Of the total number of students in twelve state universities and colleges it may be assumed that 85 per cent. have a definite relationship or interest in the church. This fact would seem to have significance in relation to student interest in the school of religion.

The predominant faith of the students in nineteen state universities and colleges is Protestant, according to Figure V.

FIG. V. A Comparison of the Percentages of Students in Nineteen State Universities and Colleges in 1923-24 that claimed Protestant, Catholic, Jewish or Other Faiths by Membership or Church Preference.*



* The term "Other Faiths" as used here includes faiths such as Mohammedanism, Buddhism, Confucianism and Shintoism.

This figure shows that 68 per cent. of those holding membership in churches are Protestants. Fifteen per cent. of the students in filling out the entrance blanks made no report as to their church relationship. It is to be noted that 82 per cent. of the students, according to Table X, are Protestant church members in twelve typical church colleges. Seven per cent. of the students of these institutions indicate that they have no preference as to church membership.

Results in computation of data indicate that the median number of course registrations in religious education for nine schools of religion in 1923-24 was 208. It is to be noted that this is *the number of course registrations* in courses of religious education. It does not necessarily mean that this number of students registered. Presumably some students interested in such courses registered for more than one such course through the year.

Compared with the number of students that through church relationship might be expected to be interested in such courses this number does not seem large. The recent origin of the schools of religion is a factor not to be overlooked in such a consideration.

A comparison, however, shows that the number of students enrolled in religious education courses in nine schools of religion is about three-fourths that found in nine typical church colleges. Specifically, the medians for the two groups taken respectively are 208 and 283. This comparison shows that the difference in the number of course registrations for the nine church colleges and nine schools of religion is not wide.

Classification of Students in Schools of Religion

The data secured relative to the classification of students in schools of religion warrant the statement that the upper classmen, the juniors and seniors, predominate in numbers over the freshmen-sophomore group by 15 per cent. Freshmen are not permitted to take the courses in some of the institutions. Graduate and special students seem to form a small percentage of the total group of students taking courses in the schools of religion.

ACADEMIC AND RELIGIOUS STATUS OF TEACHERS IN HIGHER INSTITUTIONS

The chief factor to be regarded in this study concerning the efficiency of the work of the teacher of religious education is his academic and professional equipment. Data concerning this factor form the factual basis for present consideration.

The Religious and Professional Status of Teachers of Religious Education in Church Colleges

The data secured reveal certain facts concerning: (1) the number of teachers of religious education; (2) the degree or degrees which the teachers have earned; (3) the dates when the degrees were granted; (4) the institutions granting the degrees, and (5) the religious status indicated by church membership.

Number of teachers. It was found that in the twenty-six church colleges reporting, seventy-five teachers were giving instruction in religious education. The typical church college has three teachers that give some courses in re-

ligious education. The data show that considerably over a third of the departments of religious education in church colleges have one man giving full time to the teaching of such subjects, and further, that in the instances where there is but one man in the department, the courses taught are Bible courses.

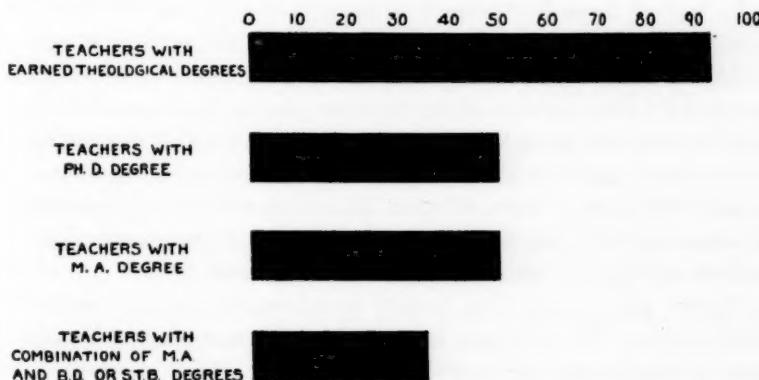
*The degree or degrees
earned by the
teachers.*

Thirteen of the twenty-six church colleges reported that their teachers in religious education have the degree of Master of Arts. In nine of them the prevailing

graduate degree for the teachers in religious education is the Master of Arts with the Bachelor of Divinity degree or its equivalent, the degree of Bachelor of Systematic Theology, accompanying it. Thirteen of the twenty-six colleges have teachers possessing the Doctor of Philosophy degree. One of the colleges has a religious education department in which seven of its teachers possess that degree.

Twenty-four out of the twenty-six colleges have faculty members with earned degrees in the field of theology. Five of the colleges reporting represented the Doctor of Divinity degree as an earned degree. It appears that at present a strong emphasis is placed on a theological education for teachers of religious edu-

FIG. VI. The Percentage of the Teachers of Religious Education in Twenty-Six Typical Church Colleges in 1923-24 Holding Various Earned Degrees.



cation. Half of the colleges that reported are equipped with teachers of religious education who possess a Doctor of Philosophy degree.

Figure VI shows that the majority of degrees held by teachers of religious education in twenty-six typical church colleges are theological. However, degrees of other character form a substantial number.

Dates when degrees were granted.

Data on the subject of dates when degrees were granted were received from ten of the church colleges. The institutions fall into the following three groups according to the degrees held by the teachers of religious education: (1) Granted 1900—1924: 5; (2) Granted 1890—1900: 3; (3) Granted 1870—1880: 2.

Institutions granting degrees.

In nineteen of twenty-six church colleges reporting, some faculty members of the department of religious education did part of their graduate work in institutions of higher learning of their own denomination. In four instances teachers hold graduate degrees from the institutions in which they are teaching.

Church membership in the faculties of church colleges.

Data were secured concerning the number of teachers that were church members in thirteen Methodist colleges in 1923-24. Sixty-seven per cent. is the median percentage of their faculty members that are members of the Methodist Episcopal Church.

In four of these Methodist colleges a little over half the faculty members are Methodists. It is to be noted that the tendency seems to be that the larger faculty has the least number of Methodist members. Data seem to show, further, that the colleges with the smaller faculties tend to have a larger percentage of Methodists.

The data indicate that 88 per cent. of the total number of faculty members of these thirteen Methodist colleges are members of some church; and that 21 per cent. that are members of any church belong to churches other than Methodist.

Twelve per cent. of the faculty members do not state church membership. No evidence is available to prove that the members of this group are not church members. If so, however, it

seems fair to assume that in nearly every case the fact would be made known during their teaching relationship with the colleges.

Religious Status of Teachers in State Universities and Colleges

According to data received, the median percentage of faculty members that are church members in seven state universities and colleges is 75.

The difference in the medians of data relative to state universities and church colleges is 13.5. The highest per cent., 96, is the highest for both groups. One state school reports only a 32 per cent. church membership in its faculty.

Two items of significance appear from these data. First, the comparatively large number of faculty members at the state schools that are church members.⁶ Second, there are state schools where the percentage of teachers that are church members is as high as in the church college. This holds true where the percentages run highest in the institutions of both types.

The church members in the faculties of the seven state universities and colleges are divided with respect to the three faiths, Protestant, Jewish, Catholic, as follows: 90.5 per cent. are Protestant; 5.5 per cent. are Catholics; 3.5 per cent. are Jews, and one-half per cent are of other faiths.⁷

Academic and Religious Status of Teachers in Schools of Religion

According to their own report the ten schools of religion have thirty-three teachers of religious education. Six hold the degree of Doctor of Philosophy and are located in three different institutions. One institution reported the degree of Doctor of Divinity as an earned degree. Four received graduate degrees from the state schools adjacent to which they teach. Eight of the schools have teachers on their faculty possessing theological degrees. The typical school of religion has three teachers teaching.

⁶ Approximately four-fifths as many are church members as in equal faculty groups in church colleges.

⁷ The term "other faiths," as used here, would include Mohammedanism, Buddhism, Confucianism, Shintoism, etc.

No method of measurement has been devised for indicating the religious status of the teachers. The assumption is made that the teachers in the schools of religion are of a high religious character. Personal knowledge of the writer of over half of these thirty-three teachers justifies this assumption.

RANGE AND CHARACTER OF COURSES IN RELIGIOUS EDUCATION IN CHURCH COLLEGES

Almost invariably, the founders of church colleges have stated that development of religious leadership in students was their chief object in making courses of instruction possible. The *raison d'être* for church colleges has been the religious objective, and, in the main, it appears that they have been promoted by religiously motivated people.

It has been assumed that at the heart of the teaching in church colleges there has been such a religious piety and zeal that in a certain definite sense education and religion became unified. This theory of religious education, though not expressly formulated, was assumed and acted upon by the church colleges in the opening decades of their existence.

Within recent years, however, a changed attitude has developed concerning the acquirement of religious knowledge and skill. It is now held in many collegiate quarters that theistic control has vanished from political philosophy. "Citizenship is complete without any distinctive religious requirements."⁸ According to certain modern conceptions, the realm of nature has become secularized. Scientific method, supervised by theology in the colonial colleges, now advances empirically under its own power. The present consideration of religious education in church colleges may be studied in a more exact manner through the courses in the field than was previously possible. It seems that the admixture of religious sanctions and theological requirements no longer receives a major emphasis in their educational process.

There are three categories under which the courses in religious education are considered in this study. (1) Bible courses, (2) religion courses, and (3) religious education (vocational)

⁸ Smith, Gerald B. "Is Theism Essential to Religion?" *The Journal of Religion*, Vol. V, No. 4, July, 1925, p. 359.

courses. The criteria adopted for these three categories has been previously stated. The basis of value in each of these three types of courses is that it should aim to contribute definite intellectual content to religious knowledge and conduct by showing the nature and function of religion.

Proportionate Representation in the Curriculum

Data have been gathered to determine the ratio of religious education hours offered in the colleges.⁹ (See Table XI.) The

TABLE XI

COMPARISON OF THE NUMBER OF SEMESTER HOURS OFFERED IN RELIGIOUS EDUCATION WITH THE TOTAL NUMBER OF SEMESTER HOURS OFFERED IN TWENTY TYPICAL CHURCH COLLEGES IN 1923-24

College Number	Total Number of Semester Hours Offered	Number of Semester Hours in Religious Education	Per cent. of Hours Offered in Religious Education Compared with Total Hours Offered
1	1,026	105	10.2
2	412	37	8.9
3	540	43	7.9
4	456	34	7.6
5	712	53	7.4
6	486	36	7.4
7	360	26	7.2
8	443	32	7.2
9	579	41	7.1
10	506	34	6.7
11	673	42	6.2
12	927	58	6.2
13	431	26	6.0
14	670	40	5.9
15	536	32	5.8
16	542	30	5.5
17	736	34	4.6
18	532	24	4.5
19	444	12	2.7
20	473	13	2.5
Md.			6.7

⁹ Information was sought from the catalogues of the twenty-seven church colleges. Besides, data were received from authorities of these colleges on the subject.

highest percentage of religious education hours offered in comparison with the total number of hours offered is 10.2 per cent. The lowest percentage is 2.5 per cent. Over 6 per cent. of the total number of semester hours offered by the typical college were in religious education. It would appear that if there is a waning sense of responsibility for religious teaching in other departments of the colleges, such an offering seems a limited one. The college in the series that happened to offer the exact median percentage offered only thirty-four hours of religious education.

Data were received from fifteen typical church colleges relative to the number of hours in religious education taught. Table XII shows a median of thirty-one and six-tenths, the number of

TABLE XII

THE NUMBER AND DISTRIBUTION OF SEMESTER HOURS OF BIBLE, RELIGION,
AND RELIGIOUS EDUCATION (VOCATIONAL) TAUGHT IN FIFTEEN
TYPICAL CHURCH COLLEGES IN 1923-24

College Number	Number of Hours Taught in Bible	Number of Hours Taught in Religion	Number of Hours Taught in Religious Education (Voc.)	Total Number of Semester Hours Taught in Religious Education
1	20	26	49	95
2	20	23	17	60
3	19	21	15	55
4	19	15	14	48
5	18	14	12	44
6	17	10	12	39
7	17	10	10	37
8	17	7	8	32
9	16	7	6	29
10	16	6	3	25
11	15	6	3	24
12	14	5	3	22
13	13	5	3	21
14	12	5	2	19
15	12	5	1	18
Total	245	165	158	568
Md.				31.6

semester hours of religious education actually taught by the typical church college reporting on this subject.

It seems apparent that if there are three teachers of religious education per college as indicated by previous data in this study, then each teacher has a small teaching load, or else is engaged partly in teaching courses other than those in the field of religious education. According to the writer's personal knowledge in a number of instances the latter tendency seems to be more true to the facts.

However, it is also true that colleges in the upper part of the range of figures shown in Table XII indicate a total number of hours large enough to make a sufficient teaching load for more than three full-time teachers.

Of the total number of religious education hours, 568, taught in fifteen church colleges, 41.1 per cent. were offered in Bible, 29 per cent. in religion, and 29.9 per cent. in religious education (vocational). The courses in Bible still hold a dominant position from the standpoint of number of semester hours offered.

The widest range of difference in the number of hours given—from one to forty-nine—in the three divisions is in religious education (vocational).

The kind of data received from the church colleges does not permit of a tabular procedure in analyzing the *character* of the courses taught in religious education. This much is observed, however, that the chief stress is being laid on the *literary study* of the Bible. While this is true, it is fair to say that certain indications would confirm the opinion that increasingly there is a more extended study of the Bible from the social and educational standpoint. This view seems to coincide with other judgments that have been formed on the subject.¹⁰ Courses indicating this fact are not numerous but they are persistent throughout the study of the curriculum in the church colleges.

Classification of Students Registered in Bible

A question logically arises at this point relative to the place in the student's academic life where stress is laid on religious

¹⁰ Case, Shirley Jackson. "The Life of Jesus during the Last Quarter Century," *The Journal of Religion*, Vol. V, No. 6, Nov., 1925, pp. 561-575.

education. Twenty of the twenty-seven church colleges returned data showing this distribution of Bible courses according to the college classes.

They show that in all of the twenty church colleges, the largest total number of hours for any class group, 200, was taught to junior students. The next highest total number—187—was taught to the senior class.

The median number of hours of Bible given to freshmen in the typical college was four and three tenths. This is about half that which was given the sophomore group. One college reported having no religious education courses for the first year students, two no religious education courses for the third year class, while four reported none for the senior group. Only two of the colleges reported having given such courses for graduate students.

The Bible courses required in these twenty colleges are few. One college only makes Bible study a freshman requirement. In four others the course requirements for freshmen, sophomores, and seniors may be worked off in Bible courses representing six freshmen, four sophomore, and three senior hours. In the seventh college there is an arrangement whereby the student must take eight hours either in the study of Bible, philosophy, or psychology, while in the eighth college making any requirement at all, Bible is required in vocational majors but no stipulation is made regarding the exact number of hours to be taken.

The data show that the median number of hours in religion taught to the junior class was six hours, while slightly less, five and two tenths hours, were taught to the sophomore class. The median number of hours of religion for the freshmen was four and one half. The seniors were taught six hours. Two of the colleges only, gave courses in religion to graduate students. The largest number of hours in religion was taught to the juniors, and the next largest number to the seniors.

Twelve colleges stated that they gave no courses in religion to first-year students; six reported none for the sophomore group; one college reported none for the juniors. Two colleges reported that work could be done in junior and senior courses in religion for which graduate credit would be allowed.

The typical church college of the twenty reporting taught ten and one half hours of religious education (vocational) to seniors. The median for the juniors was seven and eight tenths hours, for the sophomores five and six tenths, for the freshmen six.

Seventeen colleges out of the twenty reported no courses in religious education (vocational) for freshmen; eleven none for sophomores; five none for the juniors, and seven colleges none for the senior group. Two colleges stated that they gave regular graduate courses in religious education (vocational).

Although the number of colleges giving courses in religious education (vocational) is smaller than that giving Bible or religion, the number is sufficiently large to be important.

It is to be noted that only three colleges of the twenty reporting are attempting to teach religious education (vocational) to freshmen. The juniors are receiving the largest total number of hours of instruction; and the seniors almost as many.

The median number of semester hours in religion being taught to juniors in the typical church college of those reporting is seven and a half. The number is the same for the seniors.

Two colleges out of the twenty stated that they gave graduate courses in religious education (vocational). The largest number of graduate semester hours taught by any one college is fifteen.

RANGE AND CHARACTER OF COURSES IN RELIGIOUS EDUCATION IN STATE UNIVERSITIES AND COLLEGES AND IN SCHOOLS OF RELIGION

The development of state universities and colleges up to the present has shown a close adherence to the principle of the separation between the church and the state. It has been commonly understood that state educational institutions have taught no system of religious truth. Recently, however, it has been observed that a developing interest in the field of religious education is taking place. Loyal to the fundamental principle that the state and the church should not interfere with one another's progress, the state schools appear to be recognizing the importance of religious education as a field of study.

The present discussion is concerned with the facts concerning the range and character of Bible and religion courses in the cur-

ricula of certain of the state universities and colleges. (No courses in religious education (vocational) were reported.) It also deals with the religious education courses in schools of religion.

Courses of Religious Education in State Universities and Colleges

Six of the twenty-one state universities and colleges reported that they offered courses in Bible and religion.

For purposes of this study it is significant that state schools are offering to teach such courses. Data received show that the median number of hours of religious education offered in six state universities and colleges was thirteen and four tenths. The median church college in this respect offered twenty-seven and three tenths hours of religious education in the same year. Therefore, the median state school reporting offered a little less than half as many hours in religious education as did the median church college.

The students in the state universities and colleges had the opportunity of taking nearly half as many hours in the field of religious education as did the students in the church colleges represented in this study, according to a comparison of the medians.¹¹

It is significant to note that the state university offering the largest number of hours is the one that has been the longest established, and in the establishment of that university the battle between the forces representing the church and those representing the state was the longest and bitterest. In no instance in the state schools are religious education courses required. The teaching of courses in religious education in two of the state universities is financed by church agencies. None of the six schools reported that they offered graduate courses in religious education.

According to the statements already given, it appears that there is little variation from the number of hours given the classes in Bible. There appears to be no sequence in the courses in religious education as given in the six schools reporting data,

¹¹ Hours reported on the quarter basis have been reduced one third in order to put them on the semester basis.

nor do the courses in religious education in these schools appear to be correlated in the curriculum schedule with respect to possible arrangement for students specializing in the field.

Data gathered show the same to be true with courses in religion as is true with the courses in Bible, namely, that most of the courses are open to the students of the four classes. Exception must be made, however, in four instances where freshmen, and two where both freshmen and sophomores, are excluded from taking the courses.

The median number of semester hours in religious education offered juniors and seniors in the six schools was four and five-tenths. With the sophomores it was the same number, while the freshmen were offered a median number of two and a half hours. Freshmen in four of the six institutions were not admitted to classes in religion.

Courses of Religious Education in Schools of Religion

A description of the nature and extent of the purpose of the schools of religion as discovered through the present study has already been made. The task of the present section is to show the range and character of the courses given. The courses indicated here as offered by the schools of religion are accredited by the adjacent state university or college.

The median number of hours in Bible taught the freshmen in eight schools of religion was four and two-tenths. The median number of hours taught the other three classes was ten in each case. The range in the number of hours taught freshmen in these eight schools was from two to sixteen, and for the other three groups was from four to nineteen.

Three of the schools of religion gave no courses in Bible to freshmen. The total number of hours offered the freshmen was about thirty-two, one-third that offered any of the other classes. Two of the eight schools of religion gave no courses in Bible.

The juniors rank the highest in number of hours of Bible taught the different classes.

The median number of hours taught in religion in the junior and senior classes was twelve and ten respectively. The sopho-

mores were taught the same courses with one exception. Four schools offered no courses in religion to freshmen.

Only four of the ten schools of religion taught courses in religious education (vocational). The median number of hours offered to juniors and seniors was twelve, to sophomores and freshmen eight and eleven respectively. It appears that religious education (vocational) courses have not yet taken as large a place as the other two types of courses in the schedule of instruction in the schools.

It is to be noted in Table XIII that the median number of Bible hours offered in ten schools of religion, according to their own reports, was fifteen. The median number of religion hours was eight and three-tenths, and religious education (vocational) five and one-half hours. The range of difference in the number of hours in Bible taught in the various schools was from four to twenty-three. In religion the range was from two to twenty-two hours.

TABLE XIII
THE NUMBER AND DISTRIBUTION OF SEMESTER HOURS OFFERED IN RELIGIOUS EDUCATION BY TEN SCHOOLS OF RELIGION IN 1923-24

School Number	Number of Hours of Bible	Number of Hours of Religion	Number of Hours of Religious Education (Vocational)
1	23	22	6
2	19	15	2
3	18	12	2
4	16	12	1
5	14	8	0
6	6	7	0
7	6	6	0
8	4	3	0
9	0	2	0
10	0	2	0
Total	106	89	11
Md.	15	08.3	5.5

The results show that where state universities and colleges co-operate with schools of religion in fostering courses of religious

education, students have a larger choice of courses in the curricula than is true in the average church college.

According to data received for this study, the median number of hours taken by students for which credit could be received toward graduation in the adjacent state school was six. The largest number of hours granted for any one school was thirty-two and the least three.

The courses given by these ten schools of religion are all elective. In no school of the ten is there an extra fee charged for instruction in religious education. In no case does the state university or college specify exact courses, the hours of which would be applied toward graduation in the state institution.

It appears that the limitation as to the number of hours allowed for graduation acts as a serious limitation to the enrollment in the courses of the schools of religion.

TABLE XIV

THE NUMBER AND DISTRIBUTION OF THE HOURS IN RELIGIOUS EDUCATION
GIVEN BY TEN SCHOOLS OF RELIGION IN 1923-24 THAT WERE ACCREDITED
BY THE ADJACENT STATE UNIVERSITY OR COLLEGE

School of Religion Number	Number of Hours of Bible	Number of Hours of Religion	Number of Hours of Religious Education (Vocational)	Total Accredited Hours for Schools
1	45	14	0	59
2	24	15	3	42
3	23	9	8	40
4	6	13	2	21
5	14	7	0	21
6	15	2	0	17
7	4	11	2	17
8	8	8	0	16
9	6	8	0	14
10	2	4	0	6
Total	147	91	15	253
			(Grand Total)	
Md.			21	

The median number of accredited hours of religious education offered by the ten schools of religion, as shown by Table XIV, is twenty-one. A total of two hundred and fifty-three hours in the ten schools has been accredited by the authorities in the adjacent state schools. Of this total number of hours, 58 per cent. are in Bible, 36 per cent. are in religion, and 6 per cent. are in religious education (vocational).

The largest number of accredited hours granted to any one school of religion, as indicated in Table XIV, is fifty-nine, and the least six. The number of hours in religious education (vocational) is fifteen. This number is small compared to those in either Bible or religion.

The median number of hours of religious education—accredited and unaccredited—offered in ten schools of religion was twenty-eight. Comparing this statement of hours with the nine and three-tenths hours shown as a median number taught by paid teachers in the schools of religion, shown in Table XV, a difference of eighteen and one-half hours is found. Or, stating it differently, approximately two-thirds of the teaching at the ten schools of religion is done by teachers other than those specifically paid to perform that particular task.

TABLE XV

DISTRIBUTION OF THE HOURS OFFERED BY TEN SCHOOLS OF RELIGION IN 1923-24 THAT WERE TAUGHT BY THEIR OWN PAID TEACHERS

Number of Hours Offered	Number of Schools of Religion
0- 3.99	2
4- 7.99	2
8-11.99	3
12-15.99	1
16-19.99	1
20-23.99	1
Total	10
Md. 9.3	

*Conditions and Standards for Accrediting Courses in Religious Education in the Ten Schools of Religion**Incorporation of schools of religion.*

Six of the ten schools of religion are incorporated bodies under the laws of the state where they exist. In each of these cases definite and permanent organization is expected by the authorities of the state school. In two of the other four schools the courses are given within the state university or college. Two of the statements of conditions for operation do not show that the schools of religion are compelled to be incorporated. One of these schools does, however, form a loose organization called an Association of Teachers.

Granting of credit. The amount of credit hours granted schools of religion toward graduation varies as previously indicated. The median number of hours granted is eleven and two-tenths, and the range of difference in the number of hours granted is from three to thirty-two.

Qualification of Students Accepted for Entrance to Courses

Four of the ten schools of religion accept students for study who are regularly matriculated students in the state school with sophomore standing or above; or if they have registered as special students in the state school they may be admitted to the courses.

Six of the schools of religion permit freshmen to enter their courses in religious education in addition to the groups just mentioned.

In two of the schools of religion the student must apply at the time of registration to the dean of the college of liberal arts of the state university or college adjacent for permission to take courses in religious education, in order that he may conform to the university standards with respect to the total number of hours taken, as well as other possible regulations.

Credit toward professional degree.

The conditions for operation in two of the schools of religion show that if credit for religious education is to be applied toward a professional degree the student so desiring will be required to file a permit from the dean in the college where the professional degree is to be secured.

Academic qualifications of teachers.

Although no definite standard is laid down by some state school authorities as to the academic equipment of the teacher in the school of religion, it is expected by all, and laid down as a requirement by half of the ten state schools, that he have at least a Bachelor of Divinity degree or its equivalent. One of these state schools lays down the regulation that the teacher in the school of religion must hold a Doctor of Philosophy degree or its equivalent.

Standards for conducting the schools of religion.

In every school the courses offered are expected to be up to the same standard in method and rigor of conduct that characterizes the courses given in the state university or college. Each of the schools of religion tends to follow the state school practice regarding number of students in classes, examination requirements, teaching load of the teacher, library facilities, and general equipment. In every case the schools of religion are expected to operate with permanent and sufficient financial support to adequately foster the educational project.

*Comparison of Instruction in Courses of Religious Education Taught in State Schools and Those Taught in Schools of Religion**Differences of instruction between the two types of institutions.*

Of the ten schools of religion studied eight make a report on the differences between the instruction in courses of religious education taught in the two types of institutions. Two schools found no differences. Six schools reporting indicated the differences to be: first, that a more positive content of the Christian religion is apt to be presented in the courses of the school of religion; second, its courses are more specifically interpretative of religion; third, it is concerned about making the principles of religion effective in society; hence, the main difference is in the ethical implications involved in the matter taught; fourth, the teacher in the school of religion consciously represents the church which is the agency of organized religion, there-

fore his interests might go deeper into ethical and religious phases of the subject matter taught.

*Likeness of instruction
in the two types of
institutions.*

Four schools of religion reported on this subject. The significant feature reported by each indicated that the informational phases of instruction could be the same in the case of each type of institution. Another feature indicated that the types of instruction in the institutions could be as nearly alike as different teaching methods could make them, and, further, they could be as nearly alike as the active solicitude of the teachers succeeded in stirring the interest of the students to grasp truth.

None of the schools of religion indicated that the informational element in the instruction in courses of religious education in the two types of institutions needed to be different. Three of the schools reporting stated that there might be possible differences in the attitudes of the teachers toward religion in the two types of institutions.

*Nature of the Courses that Should be Added to the Present
Curricula of Schools of Religion*

Needed courses. Six of the schools of religion reported data regarding the needed courses in the institutions. The reports seemed to agree that there was need for all of the courses in Bible, religion and religious education (vocational) necessary to cover the field as adequately as any group of courses cover a field of study in the state university or college, such, for instance, as the field of education.

Special mention was made in different schools of the need of additional courses such as: modern missions, history of religion in America, the psychology of religion, advanced courses in New and Old Testament study, religious drama, and the vocational courses in religious education.

Correlation of Courses in the Two Types of Institutions

The seven schools of religion that reported concerning the correlation of courses in religious education in the two types of institutions made evident the following facts. First, there

seems to be an understood rule with every school of religion that there shall be no duplication of effort at any point in teaching the same subject material as taught in the state school. Second, the field of religious education is the one and only rightful field of instruction in the school of religion. Third, correlation is assisted in the two types of schools by teachers cooperating in matters of assigned reading and prerequisite requirements. Fourth, a certain correlation in one school of religion is brought about through the fact that the heads of two departments in the state university instruct in the school of religion. Fifth, in at least one school of religion, correlation is effected by a system of majors and minors in the state school operating in the same manner with the school of religion as with the departments in the university.

EQUIPMENT FOR RELIGIOUS EDUCATION IN HIGHER INSTITUTIONS

The chief feature of the equipment for religious education in the colleges and universities is found in the amount of library facilities which are maintained for the purposes. Equipment for the school of religion may be indicated in part by the same feature. Amounts of land and conditions of buildings are other determining factors with the schools of religion. Data concerning these, while not conclusive in nature, are indicative at least, of equipment conditions for religious education in the higher institutions studied.

Library Facilities for Religious Education in Church Colleges

Data were sought from twenty-seven church colleges relative to the number of volumes maintained in their libraries on the subject of religious education, also data were sought regarding the number and kind of religious periodicals for which they subscribed.

Nineteen out of twenty-seven church colleges returned data regarding the number of volumes in the religious education field maintained in their libraries. The same colleges reported concerning the periodicals of a religious nature subscribed for by their libraries.

The church colleges were asked to report under three headings: (1) Bible, (2) religion, (3) religious education (vocational), concerning the volumes in religious education maintained in their libraries. The median number of volumes in Bible maintained in nineteen typical church colleges was 633. One college reported that it maintained as high as 2,800 volumes, while four stated that they maintained less than two hundred volumes of Bible in their libraries.

The distribution of the volumes in religion in nineteen church colleges indicates that the median number of volumes in the libraries in this branch of the field is 750. That is, judging from the comparison of medians, there are 127 more volumes in religion than in the Bible in the library of the typical church college. Eight of the church colleges have less than five hundred volumes on religion in their libraries. One college has more than 8,000 such volumes in its library.

From like data it is shown that the median number of volumes in religious education (vocational) in the library of the typical church colleges is ninety-five. In each of ten colleges there are less than one hundred volumes of this kind of material. One college has as many as 1,600 such volumes.

The preceding statements seem to indicate that some of the church colleges of this group of nineteen are seriously limited as to library facilities in the field of religious education. Add to this the fact that some of the colleges have library sections on religious education heavily stocked with volumes of a theological character and it makes the limitations for such study in these colleges much greater.

Periodicals

Data received from twenty-five of the twenty-seven church colleges considered in this study show that the range in number of the nine standard periodicals subscribed for by their libraries is from two to eight. As shown in Table XVI, the median number is five. The largest percentage of the colleges subscribing for any one of the periodicals is ninety-six. The median college subscribed for two-thirds, or six, of the nine periodicals.

TABLE XVI
THE PERCENTAGE OF TWENTY-FIVE TYPICAL CHURCH COLLEGES THAT SUB-
SCRIBED FOR NINE STANDARD RELIGIOUS PERIODICALS IN 1923-24

Religious Periodicals	Percentage of Church Colleges which Sub- scribed for Religious Periodicals
1. Religious Education	96
2. Journal of Religion	80
3. Biblical Review	80
4. Ecclesiastical Review	68
5. Christian Education	68
6. International Journal of Religious Education	52
7. Harvard Theological Review	28
8. Homiletic Review	16
9. The Modern Churchman	4
Md.	62.5

It would appear that this median is conservative. Church colleges taking only two such periodicals would not seem to be furnishing an adequate amount of current information from the field for students specializing in the study of religious education.

*Library Facilities for Religious Education in State Universities
and Colleges*

Thirteen state universities and colleges returned data on the subject of library facilities for religious education. Table XVII shows that the median number of volumes in Bible maintained by these state schools is two hundred and eighty-three. This number is only a little over a third of the number maintained by the median college of the nineteen church colleges. One state school has less than one hundred volumes on the subject of Bible. This number or even the median number of volumes, would seem to be insufficient in case any special study were to be done in the field.

The median number of volumes on religion in the libraries of thirteen state schools, according to their own reports, was 750.

TABLE XVII

DISTRIBUTION OF THE VOLUMES IN BIBLE IN THIRTEEN TYPICAL STATE UNIVERSITY AND COLLEGE LIBRARIES IN 1923-24

Volumes in Bible	Number of State Universities and Colleges
0- 99	1
100-199	3
200-299	3
300-399	2
400-499	2
500-599	0
600-699	2
 Total	 13

Md. 283.3.

This is the same number as the median number of volumes on religion maintained in nineteen church college libraries.

Table XVIII indicates that the libraries of the state schools considered in this study have over twice as many volumes on religion as they have volumes on Bible. The range in the number of volumes in religion for the thirteen state schools was from 150 to 2,500.

The median number of volumes in religious education (vocational) in the libraries of thirteen state universities and colleges was found to be *sixty-two*. This is one-third less than the median number maintained by the nineteen church colleges reporting for this study. The inadequacy of this number of volumes in religious education (vocational) is apparent in view of the need for specialized study in the technical field of religious education.

Periodicals. Seventeen state universities and colleges reported data on the number of nine standard religious periodicals subscribed for by their libraries. The same standard periodicals were used for measurement as in the case of libraries of the church colleges. It was discovered that the median number of religious periodicals taken was *four*, one less than the median number for the church colleges.

Libraries of the state universities and colleges, while making no apparent attempt to maintain facilities for special study in

TABLE XVIII

DISTRIBUTION OF VOLUMES IN RELIGION IN THE LIBRARIES OF THIRTEEN
TYPICAL STATE UNIVERSITIES AND COLLEGES IN 1923-24

Number of Volumes on Religion	State Universities and Number of Colleges
0- 199	1
200- 399	1
400- 599	3
600- 799	2
800- 999	0
1000-1199	1
1200-1399	1
1400-1599	0
1600-1799	0
1800-1999	1
2000-2199	1
2200-2399	0
2400-2599	2
Total	13
Md. 750	

the field of religious education, have, nevertheless, a rather unusual amount of equipment.

Library Facilities in the Schools of Religion

Ten schools of religion reported concerning their library facilities. Five stated that they did not yet have libraries of their own but depended entirely upon the libraries of the state schools. The other five reported in each case on the total number of volumes they maintained in the field of religious education, but disregarded the three divisions, Bible, religion, and religious education (vocational). The median number of volumes for the latter five schools of religion was 1,000, and the range was from 150 to 2,200 volumes. These five schools of religion reported also that they used the library facilities of the state schools to supplement their own in the religious education field. It seems apparent that the schools of religion by themselves lack adequate library facilities.

Other Equipment for Religious Education in Schools of Religion

Because of the recent origin of the schools of religion, it seems necessary to take into consideration elements of a fundamental character in their equipment. In the nature of the case these elements could be taken for granted in the two older types of educational institutions considered in this study.

The amount of land and condition of buildings are at present large factors in the character and functioning ability of the schools of religion. According to their own reports, four of the schools of religion possess land, the amount varying in these instances from one city block with dimensions 300 by 150 feet, to a campus of ten acres.

In the other six instances the schools of religion carry on their educational activities on properties not their own.

The value of the land owned by the four schools of religion reporting data on the subject ranges from \$20,000 to \$75,000. The value of the total land holdings of these four schools amounts to \$150,000. The limitations represented here would appear to agree with other conditions due to their recent origin.

Rooms.

Six of the ten schools of religion reported on the use of class-rooms. The median number of class-rooms used by the six schools in 1923-24 was *three*. The range in number of rooms used for classes by the same schools was from one to five. These six schools of religion reported also on the number of office rooms which they used, the median number being *five* and the range from one to fourteen. Five of the six schools reporting on rooms also indicated the number of other rooms that they used in the performance of their task. The median number was *seven*, and the range from one to twelve.

CURRENT ESTIMATES AND COMMENTS ON THE VALUE OF RELIGIOUS EDUCATION

The present study has taken into account current evaluations of religious education by authorities in higher institutions. The most significant statements have been sought from authorities connected with the institutions from which data in the study have been secured. The importance of the estimates and comments

secured is not scientifically measurable.¹² They are not subject to statistical computation as other data, yet if the combined estimates should tend to bear in any specific direction it appears that importance should be attached to their meaning. In each case the statements are made by those who represent official positions—the president of the university or college, dean of the liberal arts college, head of the department of religious education or school of religion.

Summarized Estimates and Comments of College Authorities on Religious Education in Church Colleges

Points of strength in religious education.

Twenty-one of the twenty-seven church college authorities returned reports on the points of strength in religious education courses as given in their institutions. Table XIX summarizes five distinct points made by these twenty-one colleges. Ten authorities stated that the chief point of strength in religious education courses was that they integrated with content courses in cognate fields such as philosophy, sociology, history and education.

These facts suggest the legitimate place of religious education courses in the college curriculum, also their direct correlation with cognate fields of study. Furthermore, they would seem to suggest that religious education courses have a direct practical bearing on the students' personal life, and further, that ethical principles may be taught through courses of religious education.

Points of weakness in religious education.

Data relative to the points of weakness in religious education courses given in church colleges, were returned by authorities of fifteen colleges of the twenty-seven studied. It could hardly be assumed that the twelve church colleges that did not send in returns could make no reports of such weaknesses.

It is to be noted that Table XX indicates that there are two chief weaknesses: (1) insufficient funds for the teaching staff; (2) inability to give vocational courses in religious education.

¹² Though the statements have been summarized, care has been exercised that they be given the meaning and value intended by the authors.

TABLE XIX

THE NUMBER OF TYPICAL CHURCH COLLEGES OF THE TWENTY-ONE REPORTING IN 1923-24, EXHIBITING POINTS OF STRENGTH IN THEIR COURSES IN RELIGIOUS EDUCATION

Points of Strength	Number of Colleges
1. Integration of the Religious Education courses with the content of courses in such fields as philosophy, sociology, and history.....	10
2. Sensing the opportunity of service by students through religious instruction	4
3. Religious education maintaining same academic standards as other courses in the curriculum	3
4. Religious education courses apply the ethical principles of the Bible to practical life.....	3
5. Religious education courses having a controlled sequence	1
Total	21

In the final analysis these reduce themselves to the problem of financial limitations in the institutions. And even the point of

TABLE XX

THE NUMBER OF TYPICAL CHURCH COLLEGES OF THE FIFTEEN REPORTING IN 1923-24, EXHIBITING POINTS OF WEAKNESS IN THEIR COURSES OF RELIGIOUS EDUCATION

Points of Weakness	Number of Colleges
1. Insufficient funds for maintaining an efficient teaching staff	5
2. No vocational courses given in the field of religious education	5
3. Lack of facilities: faculty, library, for giving of advanced courses	3
4. Poor text-books for instruction in religious education	1
5. Lack of exacting academic standards, also lack of controlled sequence of courses	1
Total	15

weakness, that of limited facilities mentioned the next highest number of times by the fifteen church colleges, is caused by limited funds.

Proposed plans for improvement of departments.

The popular plan for adding strength to the departments of religious education in fifteen church colleges, as shown in Table XXI, was the enlargement of the teaching staff. This plan, mentioned by over half of the colleges reporting, carries with it the assumption that financial improvement for the departments will take place. Three colleges stated that plans to build an endowment for the department of religious education was the most needed improvement. One stated the necessity of having more required courses in religious education as being a first essential to the improvement of the instruction in the department. In the ultimate, it appears from Table XXI that the chief improvement necessary for religious education in these colleges is a *distinct financial improvement*.

TABLE XXI

THE NUMBER OF TYPICAL CHURCH COLLEGES OF THE FIFTEEN REPORTING IN 1923-24, INDICATING PROPOSED PLANS FOR IMPROVEMENT OF DEPARTMENTS OF RELIGIOUS EDUCATION

Proposed Plans for Improvement	Number of Colleges
1. Add teachers to the faculties of departments of religious education	8
2. Build endowments for the religious education departments	3
3. Combine the Bible and religious education (vocational) departments	1
4. Prepare students academically for special degrees in religious education	1
5. Eliminate duplication within the departments and between and among the departments	1
6. Required hours of religious education	1
Total	15

Attitudes of Church College Presidents toward Religious Education

Certain values may be attached to the statement of attitudes of the presidents of twenty-one typical church colleges reporting on the nature and purpose of religious education.

The statements summarized in Table XXII are largely statements of aims to be realized through religious education, and fall into four groups. The largest single group of seven indicates that religious education should find its aim in building character and ideals; the next largest group that religious education should aim to build religious knowledge. The remaining statements indicate a deep interest in religious education as a means of fostering the development of certain social and religious institutions. Their attitude makes it quite clear that these officers do not believe that "campus atmosphere" or a few "personal contacts" is sufficient to religiously educate students.

TABLE XXII

THE NUMBER OF COLLEGE PRESIDENTS OF TWENTY-ONE CHURCH COLLEGES
IN 1923-24 WHO REPORT THEIR ATTITUDE ON VARIOUS
PURPOSES OF RELIGIOUS EDUCATION

Attitudes of the Presidents on the Purposes of Religious Education	Number of Colleges
1. Building of character and ideals is the chief purpose of religious education	7
2. Religious education should give to the student an intelligent understanding of life and God	6
3. The religious education of childhood and youth is the hope of the church and society	4
4. Religious education can teach Christianity as a way of life	4
Total	21

The practical and vital manner in which the values of religious education should work out in accordance with the statements of the twenty-one presidents of church colleges would leave little room to question the important place that should exist in the college curriculum for courses in this field.

*Limitations of Religious Education at State Universities
and Colleges*

The constitutional limitation, generally known as the law of the separation of church and state, is stated by a majority of the authorities reporting, as the barrier to the giving of courses in religious education in state universities and colleges. This fact is shown in Table XXIII. Eight institutions stated that the *constitutional limitation* was the chief one. The *crowded schedule* of courses is a distinct limitation in three, while *antagonism* toward such courses is yet another reported by two.

TABLE XXIII

THE NUMBER OF STATE UNIVERSITIES AND COLLEGES OF THE FIFTEEN REPORTING IN 1923-24, STATING LIMITATIONS TO THEIR TEACHING OF RELIGIOUS EDUCATION

Limitations for Religious Education at State Universities and Colleges	Number of Universities and Colleges
1. Constitutional limitations (separation of Church and State)	8
2. Unwillingness of the state university authorities to grant time in its schedule for religious education courses	3
3. Lack of academic standing of religious education courses	2
4. General antagonism toward the teaching of religious education in a state school	2
Total	15

Underneath these limitations lie the historical facts of the religious conflicts which were rife at the beginning of state education. Sectarian conflicts and bigotry appear to have been largely instrumental in influencing the makers of the Constitution to liberate higher education from religious and denominational restraint.

Attitudes of the Presidents of State Universities and Colleges toward Religious Education

The survey shows that of the presidents of state universities and colleges eighteen held an attitude *favorable* toward religious education. Three institutions did not report. Sixteen of the

eighteen statements filed indicated the presidents were both *favorable and practically aggressive* toward the fostering of interests in religious education. None of the reports indicated an attitude of *indifference*, nor an *unfavorable attitude* toward religious education. There is a possibility that certain reasons of policy would influence the statement of attitude on the part of these officers of state schools. Yet it could not fairly be assumed that such reasons would be a controlling influence in their uniformly *positive response* toward religious education.

*Summarized Estimates and Comments on Religious Education
in Schools of Religion*

*Points of strength in
religious education.*

The fact that the courses offered by the schools of religion are on a fully accredited basis as indicated in the reports of five of seven schools making returns on this subject is significant. And furthermore, that these schools are in good standing with the state university or college adjacent is a decided point of strength. The positive nature of religious instruction, giving motivating force to ethical ideals, is another strong point reported by two of the schools of religion.

*Points of weakness in
religious education.*

Seven of the ten schools of religion reported on the points of weakness in religious education as conducted in the institutions. Five stated that insufficient allowance of credit hours in religious education toward graduation by state schools accounts for one chief weakness in the conduct of their courses. Lack of endowment to carry forward courses of religious education is a weakness reported by four of them. One school states the fact that the freshmen not being permitted by the state schools to take religious education is a handicap, while lack of adequate organization is specified by another.

*Proposed plans for im-
provement in the de-
velopment of religious
education.*

There were three types of answers returned on proposed plans of improvement by five of the ten schools of religion. Two schools stated that their proposed plans of improvement had as their immediate objective the erection of a new building for the exclusive purpose of religious education. Two other schools made it evident that their proposed

plans of improvement lay in seeking from the adjacent state schools a larger number of accredited hours; and also, a larger number of such hours that may be applied by the student toward graduation. One school stated that its proposed plan of improvement was to secure a larger endowment for purposes of conducting the work of religious education on a more adequate basis.

Plans that have operated to change the organization responsible for religious education.

Data were received from five of the ten schools of religion on the changes that have taken place in the organization of the institution. Two of the schools stated that no change had taken place. Three schools described three types of changes. First, one organization has changed from the denominational to the interdenominational type of organization. The second stated that the courses at first voluntary and given through a denominationally organized institution were now given through an interdenominationally organized institution. The third school of religion reporting stated that there had been a change in the physical basis of operation from a church building to a state college building; also a change from the separate administration of the courses through the school of religion to that of administration through channels of the state college.

In view of the fact that schools of religion are of comparatively recent origin, such changes as are indicated would logically be expected while making initial adjustments. The chief trend in the adjustments made is from the denominational to the interdenominational type of organization.

Facts Reported as Important Relative to the Courses in the Schools of Religion

Source of the original idea.

According to the data received from seven schools of religion reporting on the subject, the idea of giving courses of religious education at the state schools in six instances originated with the person who is now the present head of each of the schools of religion. The report from the other one of the schools stated that the president of the state university adjacent suggested the

idea of the formation of a school of religion for the purposes of offering courses in religious education. The fact seems clear that those who are now the chief persons fostering the schools of religion are those that were responsible for the initial steps in making the schools possible.

*Reasons for the
original idea.*

Eight of the ten schools of religion gave data concerning the reasons for the idea of giving courses in religious education at state schools. Seven indicated that *the religious needs of the students* constituted the chief reason for the initial idea of giving such courses. One school stated that the conviction that education in religion is a function of the church to be united in time and place with civic organizations for education was the chief motive of giving courses in that particular school of religion.

The evidence seems to show a deep-seated educational *interest in students* as the prevailing inspiration for the idea of giving such courses in the schools of religion.

*Aid in fostering
first schools.*

Data were returned from seven of the ten schools of religion on the subject of the sources of financial aid in fostering the first schools. Four stated that aid for the initial movement in their cases came from *overhead boards of the churches*. Two reported that their first financial assistance was produced from conferences and conventions, while one secured financial help by means of personal subscriptions. On the whole, it would seem that overhead organizations of the church were the predominant agencies fostering the first efforts of the schools of religion.^{12a}

General Results Reported by the Schools of Religion

*Student attitude
toward courses.*

Six schools of religion reported data relative to the student attitude toward the courses which they offer. All six reports stated that the attitude of the students was *favorable*. The criterion of judgments for four of the reports was the fact that

^{12a}The term "conferences and conventions" has reference to larger ecclesiastical organizations than those of a local community. Such organizations are for the direction and control of church affairs in larger areas.

students repeatedly took the various courses in the schools. A fifth mentioned the number of students entering religious service after taking the courses, also student expressions of appreciation. One school gave no reason for its favorable judgment.

Students planning to enter paid vocations.

In the survey data were sought concerning three kinds of paid workers. The first group included pastors, directors of religious education, or such officers. The second group had reference to professors in Bible, religion or religious education (vocational), while the third referred to social service workers (such as those working in philanthropic organizations).

Three schools of religion reporting on the first group, pastors and directors of religious education, stated that five, twenty-eight and eight students respectively, were preparing for professional paid service. None of the schools reported that they had students representing the second group, professors in Bible, religion, or religious education. The third group was reported on by two schools, the figures being, twenty-two and five respectively.

Little can be deduced by way of tendencies concerning results from such a small array of figures. Taking into consideration, however, the small number of years that the schools of religion have operated, even such figures appear significant. They lend themselves as evidence to the fact that the courses do not aim to prepare vocationally fit students. They may mean that such courses aim to cultivate in the student religious knowledge and attitudes just as any other such general college subject aims to perform its function in an institution of higher learning.

PART II

STANDARDS FOR THE DEVELOPMENT OF SCHOOLS OF RELIGION AT STATE UNIVERSITIES AND COLLEGES AS SUGGESTED BY THE FOREGOING DATA

Limitations of tradition.

Growing out of a conflict situation, schools of religion are limited in their present possibilities for successfully conducting accredited courses in religious education. A fundamental cause for such limitations is the power of tradition which exists in

reference to the relation of religious instruction to higher education.

The rise of democratic idealism in the United States found expression in higher education at the founding of the University of Virginia. The establishment of this state university was a struggle of unusual significance. Although it is a recognized axiom in democratic states that the civil and ecclesiastical powers shall remain separate, strict adherence to that principle has been difficult.¹³ Early colleges, such as Harvard, William and Mary's, King's, and Yale, found great difficulty in shaking themselves loose from established religious predilections.

By the opening of the nineteenth century the union of church and state was no longer in a safe position.¹⁴ The practice of calling upon English financial resources to assist the colleges was discontinued. The growth of infidelity, the desire to evade compulsory attendance and support of the established church, legislation favorable to dissenters, the beginning of other churches, the growth of political parties, were elements that contributed to the unpopularity of established churches gaining further control of higher education.¹⁵

The founders of the University of Michigan recognized that if they catered to the morbid prejudices of sectarians in the shaping of the fundamental policies of the institution they would only hinder its future growth.¹⁶ Passing through fifty to seventy-five years of struggle in obtaining the good will of the people and yet maintaining a freedom from religious entanglements, the state universities and colleges took an unmistakable position regarding religious education.

The school of religion arising as it did, at the opening of the twentieth century, encountered a mass of tradition that had woven itself into the history of higher education. The strongest

¹³ Cadman, S. Parkes. *Christianity and the State*, p. 122. The Macmillan Co., 1924.

¹⁴ Stewart, George. *A History of Religious Education in Connecticut*, p. 222. Yale University Press, 1924.

¹⁵ *Ibid.* pp. 223 ff.

¹⁶ Ten Brook, Andrew. *American State Universities, Their Origin and Progress*, p. 148, Robert Clark and Co., 1875.

element in that tradition was the established principle that religion should not be taught in a state university. This became axiomatic in the functioning principles of the institutions. Just as the state no longer sought the religious sanctions of the church, so the state universities eliminated religious support and influence. Inevitably, an institution such as the school of religion that establishes itself adjacent to the state university proposing to cultivate the favor of the state school, must meet these ancient traditions concerning the relationship of church and state in education.

Limitation of law. The fundamental legal status of the separation of church and state has been maintained in the state universities and colleges.¹⁷ The State of Virginia in the struggle for a university met opposition in its attempt to erect an institution without the recognition of ecclesiastical forces in the form of money or political influence.¹⁸ From the beginning, state-controlled higher education has used no funds for the teaching of religious education.

Authorities fostering schools of religion in the past quarter of a century have continuously met with this fundamental principle of separation of church and state. It has been a limiting factor in their procedure of establishing such schools.

Limitation of public opinion. The main purpose of higher education, as furnished by the state, is to give the largest educational benefits to those who apply for it, regardless of race or religion. From the standpoint of religious sects, the students at state universities and colleges are most cosmopolitan. Public opinion readily assents to denominational grouping in these institutions, but is exceedingly sensitive to any propaganda which would appear to give advantage to one group over another. Religious freedom is guaranteed to the people by the Constitution of the United States. There

¹⁷ Brown, Samuel W. *The Secularization of American Education*, p. 2. Teachers College Contribution to Education, No. 49, Columbia University.

¹⁸ Adams, Herbert B. *Thomas Jefferson and the University of Virginia*, p. 111. U. S. Bureau of Education Bulletin, 1889, No. 2.

seems to be resentment at any interference with that freedom in state schools. The proponents of the school of religion at state universities and colleges apparently must deal with a public opinion that is sensitive at this point.

It appears that opposition does not array itself against religion. Rather, it seems, if definite assurance could be given that only the common elements of religion would be taught at such centers, the temper of public opinion would, undoubtedly, change considerably in this respect. Fears possess the mind of many that such schools of religion will promote, if not directly perhaps indirectly, sectarian or denominational interests.

These three limitations of tradition, law, and public opinion, respecting religious teaching at state schools represent formidable elements of difficulty in the development and standardization of schools of religion.

ORGANIZATION AND ADMINISTRATION OF RELIGIOUS EDUCATION IN SCHOOLS OF RELIGION

Purpose of the schools.

The purpose in establishing schools of religion is to give opportunity for religious instruction at state institutions of higher learning where such instruction can not otherwise be given. Such religious instruction is to be given under favorable conditions and with high standards of efficiency. It is assumed that it will be worthy of accreditation by the state university or college.

No element of the purpose indicates a desire to duplicate instruction given in the state school. The curriculum of the school of religion is supplemental to that of the state university or college. Only courses in religious education are to be in the curriculum of the school of religion.

Objectives of the school of religion.

The objectives for the school of religion as now conducted may be stated as follows:

- (1) To educate students in the form, history and meaning of religion.
- (2) To train students to serve their community in its religious interests by preparing them for religious leadership.

- (3) To create possibilities for stimulating those interested in religious callings to make their choice and begin their vocational preparation.
- (4) To provide courses leading to graduate study in advanced schools of religion or theology.

Standardization of Form in Organization

Limitations of the separate denominational type of organization.

The comparatively brief period in which schools of religion have been in existence does not give extensive data for a basis of standardization in form of organization.

The denominational approach has been so assiduously maintained in dealing with all religious problems that it would seem natural to expect that this approach would be the one used at the state educational centers. Contrary to this expectancy, however, only two of the ten schools of religion surveyed were of the denominational type. By denominational type is meant the school of religion at the state university or college that is fostered by one distinct denominational group.

The church constituencies have learned through their own church organizations of the possibilities in teaching religious education. While it is true that a more liberal and tolerant spirit possesses the different denominations now than formerly, yet the various groups are, for the most part, denominationally minded when considering religious problems. This becomes most evident when new enterprises are undertaken. The logic of the situation leads in one direction. The people of any one church constituency are educated through denominational machinery and usually to denominational ends. The people most logically assume that when a project is presented for their consideration, their denominational pride, loyalty, and finally, their support are involved.

There is significance in the fact that only two of the ten schools of religion are classed as being of the denominational type. Three reasons can be assigned for the early change to the cooperative forms of organization. First, sometimes the force of circumstances may be such that only one denomination is ready to act, or reasonably can act in the situation. Second, the leadership for

the school of religion being of the liberal, progressive type might have only the cooperative or interdenominational plan of procedure to present to the people. Third, in some states public opinion toward a broad type of religious approach to state education is so favorable and well established that the launching of a denominational school of religion would not be thought a proper mode of procedure.

That two of the schools of religion studied are of the denominational type does not justify a negative criticism in these individual cases. In one case a denominational college gave up its location in one part of the state and moved to a position adjacent to the state university campus. It was not feasible or possible for other denominations to join forces in the project. The other instance was born out of a situation where the origin of the school is of very recent date. Only one denomination seemed interested in fostering the project. The success of the first is due more to the college inheritance which it possessed than to the denominational approach. The other school is still too young to judge of its success.

The Strength and Weakness of the Federated-Denominational Type of Organization

The results of the present study show that a less number of the leaders in schools of religion are interested in the federated-denominational form of organization than the denominational type. Only one of the ten schools of religion stated that its organization was on the federated-denominational basis. By this form of organization is meant one in which the several denominations approach the state school for the purpose of securing credit, gaining access to the university library, and other such needs, unitedly. Matters of securing and maintaining a teaching staff, providing building and equipment, carrying on the routine features of the educational program are under separate denominational control.

Local conditions surrounding particular schools, along with denominationally-minded leadership, may cause this type of organization to persist. In the one particular instance where this form of organization operates successfully there is a high

degree of unanimity among the representatives of the denominations in seeking solution for the common elements of difficulty. But the outcome of this form of organization leads eventually to duplication of effort. It would hardly be possible to avoid such duplication. Progress can only be made through that part of the program into which the forces of the various denominations enter. To a casual observer the federated-denominational form of organization would appear to be a step toward a complete interdenominational form. Such is not necessarily the case. Quite probably, as in this one instance, local denominational pride and loyalty, coupled with the denominational-mindedness of representatives in overhead bodies of control, cause complete interdenominational cooperation to be a distant possibility.

Through this form of organization the teachers for each denomination proceed in their own way to provide a schedule of courses. This places many restrictions on their amount and distribution. It means that teachers representing each denomination will cover similar areas of the field, hence duplication. Though scholars in one phase of religious education, they may be compelled to teach branches where their knowledge is not so expert.

Furthermore, by reason of professional courtesy, the teacher of one denomination will not encourage the students of another denomination to enter his classes. The amount of administrative routine is increased both for the school of religion and for the state school by this type of organization. In matters of routine the school of religion can not function as a unit, neither can the state school react to the school of religion as an institutional unit.

Standardization of the Interdenominational Type of Organization

The interdenominational type of organization is one in which the various denominational groups combine their forces to secure and maintain an institution for purposes of religious instruction. The school of religion under this form of organization functions as a unit similar to other academic units. Each denominational group contributes funds and teachers. The responsibility for the success or failure of the work of the school is shared by each denominational group.

Certain denominational leaders, instrumental in establishing schools of religion, have asked for the cooperation of other denominational groups until the schools became interdenominational in character. Out of the ten schools studied seven proved to be of the interdenominational type.

The advantages of this type of organization seem apparent. The approach to the university and to the constituency can be unified. Administrative routine can be greatly reduced, both for the school of religion and for the institution with which it deals. The embarrassment due to fear of encroachment on denominational prerogatives may be eliminated. Teachers may more readily limit their field of teaching to those phases for which they have special fitness.

This form of organization is conducive to system and good order because of its unified character. Schools thus organized can more quickly command the academic respect of institutions of higher learning. The disfavor in which such projects are held when conducted on the denominational basis is pronounced. It is the tendency of authorities in the state schools to show favor to denominationally unified efforts at building schools of religion.

The teaching staff in the school that is interdenominational in its nature can establish a curriculum which is broader in scope than any possible in the school organized otherwise. The teaching strength can be augmented by the cooperative approach to the problems of the curriculum. The building and equipment for the interdenominational organization may be produced and maintained with greater effectiveness than in the case of the other forms of organizations.

At present six is the total number of denominations functioning in the typical school of religion reporting data in this study. The largest number of schools in which any one denomination is functioning is seven. Judging from this trend the rising tide of interest in the schools of religion will cause an increasing number of denominations to participate in them. The present solution appears to be some form of interdenominational effort. The trend of present developments is definitely in the direction of the interdenominational form of organization.

Defects common to the three forms of organization.

One defect common to these organizations is that none of the three integrate as closely with the state institutions as might be desirable in view of best standards of procedure. It is true that in three of the ten schools studied the operation of the courses takes place within the corporate life of the state school. Yet two of these are schools of only one teacher, which puts a decided limitation upon the institutional concept in their cases. In the other instance the courses are given completely within a department of the university.

The second defect grows out of the lack of standard relationships with the state school. This causes the difficulties in the accreditation of courses and embarrassment in the development of classes in the school of religion.

A third defect, also due to a lack of close relationship with the university, is the failure in certain respects to correlate the courses for religious education in the two institutions.

The inability to use the professional talent of the state university or college to good advantage in the school of religion due to lack of adequate organization in the school constitutes a fourth defect.

The practical usefulness of the school of religion in any of the three forms of organization is apparent. Indeed, the advances made for religious education through them are immeasurable. The schools of religion are at present in the beginning stage as far as development of organization is concerned. It appears that the full possibility of these institutions when adequately organized remains unrealized.

The Union Type of Organization

The most recent development in the form of organization for the school of religion may be called the union type of organization. This type has not yet been really tested. The plan of organization set for operation in one instance has the approval of both the governing bodies of the state university and board of education of the state wherein the school exists.

The plan involves the cooperation of the university and the church groups involved in the project. A board of trustees con-

sisting of representatives of the Catholic, Jewish and Protestant faiths has been elected. Also on the board are electors from the state university. The functions of this board of electors are, first, to provide a financial basis for the school of religion other than that provided by the budget of the university; second, to provide the equipment necessary; third, to employ, with the approval of the university, a director and other members of the staff; fourth, through the director in consultation with the administration of the university to determine the policy of the school.¹⁹ The objectives of the school of religion under this organization are like those already named for the other schools of religion, with two additional ones: first, to serve the state in all its religious interests; and, second, to provide graduate courses leading to advanced degrees for those looking toward positions of highest leadership. The plan involves also the use of professors in the university as instructors in the school of religion.

Thus, it appears that there is about to go into operation a school of religion in a large state university where church and state are to share the responsibility of its progress. This form of organization has added advantages even beyond the interdenominational school. First, it links the organizations of the university and the churches in a common task and responsibility. Second, the defects characteristic of the other organizations would seem to be eliminated by this form of organization; excess of routine work in administration, difficulty in the accreditation of courses, denominational encroachment, and duplication of courses in the school of religion.²⁰

This arrangement causes the director to become the dean of the department of religious education. This department for practical purposes is to function as a department of the university. In this plan of organization the weaknesses of the other three types would appear to be eliminated and points of strength added to the list attributed to the first three forms.

¹⁹ *The Daily Iowan* (Official Student Newspaper, University of Iowa), No. 194, May 14, 1925.

²⁰ Jessup, Walter A. *Personality through Religion and Education*, CHRISTIAN EDUCATION, Vol. IX, p. 209, March, 1926. The Iowa School of Religion went into actual operation, September, 1927.—Editor.

*Sources of Support in the Organization of Schools of Religion**Limitations of the
present methods of
financial support.*

Financial struggles are characteristic of the opening stages of development of the different types of schools of religion. These institutions face the problem of bringing about financial stability. The problem increases in difficulty owing to the fact that if the schools of religion exist at all, they must meet high standards such as are found in the adjacent state schools.

At present the schools of religion are operating from sources usually taken from a general budget. This general budget is made up of interest from endowment funds, usually limited in amount, personal subscriptions, funds from general educational boards, and from special campaigns made in the interest of the project. Special funds raised by churches in the interest of home missionary enterprises have sometimes been secured. Local conferences, synods or other church units have cooperated in financially assisting these struggling young institutions.

It should be said for the schools of religion that their strict interest in religious education makes their expenditure for this purpose proportionately in excess of the church colleges. A comparison of an equal number of schools of religion and church colleges shows that the schools of religion are spending annually over twice as much as the church colleges in fostering religious education. This may signify three important facts: first, that the objectives of religious education seem to the leaders in the schools of religion to justify a heavy expenditure of money in their behalf. Second, that the school of religion must appeal to the interest of those who are willing to make such investment in it. Third, it may mean that operating such schools involves a disproportionately heavy expenditure in relation to the values realized. The recency of origin of these schools may account for any one or all of these facts.

The serious nature of the financial situation presents itself in the instability of the means of support. Only in two of the ten schools can dependence be placed upon resources from endowment. The other institutions must look forward each year to raising various amounts for their budget. Different methods

have been indicated by which this may be done. None shows a guarantee that permanency of support will be continuous. Whatever the faith in the functioning power of the school of religion may be, this financial situation stands for the present as a strict limitation to its highest usefulness.

Problems Involved in the Establishment of a Financial Policy

The apparent inability to gain a widespread knowledge of its purpose and possibilities is a primary difficulty that lies in the path of progress for the school of religion. Reasons for this fact seem to be, first, a general belief that the chief interests of religion are promoted by preaching rather than by teaching; second, belief that any extensive form of religious teaching is to be found in theological seminaries and divinity schools (other attempts to foster such teaching are often thought to be of the nature of Sunday school activities); and third, until recent date, the common thought concerning state universities and their environs has been other than one suggesting sound procedure in the conduct of courses in religious education.

A problem confronted by those who attempt to project the interest of schools of religion is the securing of initial funds to establish the first organization. The standards which the state university or college may lay down, such as the need of permanent and adequate financial resources to assure stability and permanency in the offering of courses, set a rigorous standard for the institution. A further difficulty is that of establishing and maintaining a contact with the church constituency that those interested may be informed as to the purpose and progress of the school. Three methods are being used to solve this difficulty: First, the publication and distribution of literature showing the character and accomplishments of the school. Second, field agents are sent out into various localities representing the work and needs of the school. Third, students returning to their home communities often purposely represent the needs of the school of religion.

Connected with this is the problem of causing the people to realize that the school of religion is not a responsibility of the local church at the university seat. Also involved in the task

of representing the school in the various communities is the necessity of making an interdenominational rather than a denominational appeal for funds. The thought of the people toward the state university or college is one of sympathy and interest. A difficulty would naturally arise if the appeal for the needs of the school of religion should be put on a narrow denominational basis.

The approach to the solution of the financial problem.

Schools of religion have not been in existence long enough to have any well-defined methods of promoting their financial interests. Three methods of approach to the financial problem appear to be developing.

First, where the single denomination chooses to foster its own school of religion at the state center, the appeal for finances is made to the constituency of that denomination. This does not exclude the possibility of obtaining outside contributions for the project.

A second method of approach to the solution of the financial problem is through an enlarged sense of responsibility for religious education amongst the people of the churches. The church, ever the sponsor for religious training, meets its obligations as a unit, not as separate denominational groups. While the appeal for funds may be through denominational channels, yet in the last analysis, all funds secured from the various groups may serve a unified purpose in promoting the school of religion. This method is interdenominational in nature. While the appeals for funds are made through separate denominations, the interdenominational character of the ultimate use of the funds is commonly understood.

A third method of approach to the solution of the financial problem is through the cooperative efforts of both church and state, each furnishing a part of the funds necessary for financing the faculty, buildings and equipment. The tendency in the direction of state cooperation in promoting the school of religion seems evident. One further move is necessary on the part of the church groups. If the state is to participate in the school of religion project, it may be assumed that the support of the

three large religious groups, the Jews, Catholics, and Protestants, must be enlisted unitedly in the enterprise. Apparently these church groups could function adequately only through foundations of a state and even a national character in promoting religious education in an adequate way in state controlled higher education.

Sources of Control in the Organization of the Schools of Religion

The nature and extent of the powers vested in the head officer.

In the early growth of the school of religion it seems uniformly true that a local minister or a group of ministers representing local churches near the state university or college has taken the initiative in starting the school. Obviously, whatever powers there were vested in the controlling head of the institution would begin and end with those who initiated such activity. The only limitations that could be established would be by the local church board. While in the beginning stages the school of religion may look to the minister as the head officer, it is apparent that he cannot remain so permanently. Those who teach in the school must organize their own work and therefore be given the chief responsibility in the conduct of the school. The establishment of courses of instruction, with teachers responsible for the task, involves a sharing of responsibility and control.

The head officer functions as a dean of a school in the state university. His relationships with the state school may be very similar to those of its own deans. Where the two institutions are organically separate, but operate on a basis of comity, the head officer may be called a president. His duties may partake of the nature of those of a college president.

The function of the board of trustees.

Ultimate control of the administrative forces in the school of religion is vested in the board of trustees. Similar to the board of trustees of any academic institution, this board is not immediately responsible for the detailed operations of the school. The chief business of this board is found in connection with the shap-

ing and inaugurating of policies and principles for the institution.

*Control exercised by
the teachers.*

In some instances the teacher is not only responsible for teaching but for much organization and administration as well. In such cases the teacher takes over some of the functions at least of the head officer. In all cases, especially in the growth of the school, the teacher is a chief center of influence. This is true largely because the courses being entirely elective, it is necessary for the teacher to cause student interest in them. The judgment of the teacher is usually final concerning the arrangement and teaching of courses.

*The influence of the
state university or
college.*

In a large measure the attitude of the authorities in the state school is a determining factor in the life of the school of religion. This is due chiefly to the fact that schools of religion cannot well exist without accredited standing for their courses. This can only be obtained from the authorities of the state schools. The school of religion finds its location determined because the state school forms a favorable educational center where students gather. In numerous instances the conditions and standards of the conduct of courses are laid down by the state school. In some instances there are committees from the state school that visit classes in the school of religion and determine whether courses given by the school of religion should be accredited.

The amount of required work, number of hours in religious education applicable toward graduation, various conditions that may prevail in the state school schedule of courses affecting the schedule of the school of religion, cause the enrollment of students in religious education to depend upon conditions and standards recommended by the state school.

*The control exercised
by church agencies.*

The school of religion is a child of the church. Certain men or groups of men conceived the idea of building such institutions. It is the support given by the church that has made the institution possible. As the early founded colleges of the

country were at first dependent upon the churches for their existence, so the schools of religion now depend upon the church agencies for support.

Church agencies are mainly responsible in furnishing the head officers, teachers, and first buildings and equipment. The financial support has been provided by them. Control by these agencies has been exercised to the extent of their responsibility for promoting the institution. Until some of their responsibility is removed, it may be assumed that their control will be preponderant. To the extent that state agencies enter into the responsibility for the development of the schools, they may be expected to share in the exercise of control. It would seem that no control should hinder the teaching of religious education in a free and unbiased manner.

Buildings and Equipment for the Schools of Religion

A program of religious education can not well be projected without the proper buildings. The present building accommodations vary from pretentious buildings with fine architectural finish, to no accommodations at all except that furnished by the state school adjacent. No definite tendency concerning buildings can be established.

Buildings.

If the school of religion is to take its place adjacent to the state school, adequate provision must be made for buildings. Neither should the school suffer from inferiority in this respect. The buildings should maintain high standards in regard to the number and suitability of classrooms, library rooms and office rooms.

Where the state school teachers share in the teaching program some classes will undoubtedly be held in the state school building. It would seem that there is a possibility for the school of religion to set new standards for state higher institutions of learning in regard to buildings. In fact, this has been done in at least one instance. With a field of learning that perhaps has no equal in richness of cultural art and architectural monuments, it would not be unreasonable to think that a new phase of college architecture may develop because of the school of religion at the state school. However, utility will probably not be sacrificed for

art. If both elements may enter into the structure of the buildings much advantage may be gained. The interest of the people who support it will largely determine the nature and extent of the buildings.

*Type and size of library
adequate for the purpose of religious education.*

Half of the present schools of religion have no library facilities. The other half rely at least to a certain extent upon the use of state school libraries. This presents a problem of no small magnitude. Accred-

ited courses in religious education can not maintain proper standards without adequate library facilities. While dependence upon the state school library meets with greatest approval, this study shows clearly that state school libraries are often deficient in religious education. Measures will need to be adopted to obtain adequate libraries for the schools of religion. This need should be placed beside the need for buildings in importance. All of the teaching must be thoroughly buttressed with volumes covering adequately each subject taught. It is not necessary that the library become stocked with theological works of an ancient character. The nature and place of the library should conform to the highest principles of accessibility and utility.

It may be said, however, that the use of the library of the state university or college not only is necessary now but should be a continuous practice. Much material in the fields of allied subjects such as philosophy, psychology, education, history and sociology, can be furnished by the state school. Not only will this be economical but an adequate amount of such general material, because of limited funds, might not be supplied by the school of religion for an extended period of time. Furthermore, there is value in the relationship established through the use of the libraries. The school of religion library should be open to the students and instructors of the university or college.

Equipment needed for purposes of classroom instruction should compare favorably in nature and extent with that used in divinity schools. There should be no limitations in this respect that are not common to all schools.

Personnel in the Schools of Religion

The difficulty in measuring the growth in student enrollment is obvious. The brief number of years that the schools have been established does not permit of extensive information on that point.

The median school of religion had 208 student registrations in courses in the school year 1923-24. This number is about three-fourths that of the student registrations in the median church college. In the schools measured during three consecutive years up to 1924, the annual increase in number of course registrations ranged from 11 to 14 per cent. The total number of course registrations in any school for 1923-24 shows no unwholesome condition. Rather the development in student interest appears normal. With two-thirds of the students having an interest through church membership, growth of the schools of religion from the standpoint of student enrollment in courses seems favorable.

The advantage which the school of religion appears to possess is in the singleness of purpose with which it is founded. The institution stands as an instrument for the teaching of religion. It has no power or authority to teach other subjects. Hence, there is no overlapping with the state school at this point. If it is right to assume that the nature and function of religion is a legitimate field of study at state schools, then the school of religion seems to rest on a solid base in making its appeal to student interest. The appeal to students to study religion rests on the same psychological bases that prevail in other fields. The interests that are cultivated, the needs that are satisfied, and the skills that may be developed, indicate the extent and nature of the effectiveness of the school.

Denominational distribution of the students.

Three denominations furnish four-fifths of the number of students in the typical schools of religion at present. The fact that at least twelve denominations are represented makes it evident that denominational distinctions are not made. Teaching that has a sectarian emphasis would quickly destroy this inter-denominational character of the schools. None of the schools

reports limitations of a denominational character in regard to student course enrollment.

The characteristic nature of the teaching in the schools of religion indicates that the common elements of religion are being taught. One compelling reason for this would lie in the nature of the state school itself. The history of the relationship of church and state in education compels the teaching of common rather than differentiated elements in the schools of religion. An indisputable basis of teaching seems to be found in these schools in the nature and function of religion as it relates itself to human experience.

In view of the tendency to organize and administer the schools of religion upon an interdenominational basis, it seems reasonable to assume that the student group in these schools will increasingly reflect the interdenominational character of such institutions.

Classification of students in the school of religion.

Data obtained in the study, point to the fact that juniors are found in the largest numbers in the student enrollment of the schools of religion. The next largest number, according to academic classification, is, of seniors, next sophomores, and finally freshmen. The fact that the freshmen come last is due to the restriction of such courses to upper classmen at some schools. Graduate and special students are admitted to the schools but only a few have been enrolled.

Measurement of the schools in terms of workers produced.

At present it appears that the emphasis in teaching is not being placed on vocational training. Schools of religion consider their function in terms of fitting the student religiously to take his place effectively in society. Some students are interested in vocational service. The ministry and social service seem to be the predominant forms of such service, and students from these schools have found their way into graduate schools of theology and religion. The development of religious intelligence in the students who are to take up the various secular trades and occupations seems, however, to be a chief emphasis of the schools at present.

*Functions of teachers
in the schools of
religion.*

The teacher of religious education is an instructor in the factual material bearing on the nature and function of religion in human experience.²¹ The teacher must have a knowledge and command of the informational side of religious education, and also, an adequate ability to teach it. The standards in this respect should be as high as those for teachers in any subject in the state school.

Not only must the teacher of religious education be able to teach the fact material but he seems called upon to interpret motives represented in the subject matter which he teaches. There seems to be a personal representation of motives in the teaching of subjects in this field that is not found in others and in an unusual sense students expect this in the teacher of religion.

The teacher may hold close relationship with members of the faculty of the university. The brief history of this relationship seems to be one of cordiality and friendship. The teacher of religious education must represent both academically and personally, the broad general principles of the Christian religion in his university and other relationships.

*The present status of
the teachers of re-
ligious education.*

The academic status of teachers of religious education is similar to that of teachers in other fields. The emphasis in training seems to be theological rather than scientific or educational. Much history seems to lie behind this fact. Undoubtedly there will be a change in this as problems of a social and educational nature press for solution. The scientific method of study so common in state schools will probably have its positive effect upon the method of study and teaching in schools of religion. Teachers of religious education will increasingly be confronted with the scientific phases of the problems of religion.

In known cases the attitude of the preponderant number of the faculty members in state schools appears to be favorable to the teaching of religious education. Two characteristics are most

²¹ Hawkes, Herbert E. *Religion in a Liberal Education.* CHRISTIAN EDUCATION, Vol. IX, p. 219, March, 1926.

commonly desired by them; first, that the teaching will have high standards in its educational procedure; second, that such teaching shall be free from sectarian or differentiating elements. In the event of closer affiliation, when the school of religion integrates definitely with the organic nature of the state school, no further qualification appears to be necessary. The teacher of religious education may then be regarded as a faculty member of the state institution.

STANDARDS OF THE CURRICULA FOR SCHOOLS OF RELIGION

The ultimate purpose of higher learning is to give meaning to past and present experience of the learner, and to help him to gain control of life processes of the future. Knowledge in order to fulfil its function should contribute positively toward the fulfilment and enrichment of human experience.

The creative mental attitude of the learner should have an opportunity to adjust to the spiritual possessions of the race. This process is a purposive and continuously reconstituting one for the individual life in terms of highest known ideal values.²² In a state university of a democratic nation an educational problem prevails if portions of the total field of knowledge are not given opportunity for presentation to the mind of the learner. Democracy itself gives possibilities for the self-realization of the personal powers of the individual, along with the development of harmonious relationships with his fellow men and God.

The ultimate test of the educational process in a democracy must be based on its ability to develop in some measure every realizable power and purpose within the personality of the individual. The interesting and crucial experiences of youth should find their relationship to the developing concept of God. Students should also have a heightened sensitivity concerning their obligations toward society.

The Function of the Curriculum

The curriculum of the school of religion at a state university or college has one distinct purpose, namely, to present the most

²² Stout, John Elbert. *Organization and Administration of Religious Education*, The Abingdon Press, 1922, p. 50.

rich and fruitful moral and religious knowledge and experience of the past to the minds of the learners. It appears that such an institution has a greater task than simply to give out information. In the teaching of religious education, motivation and interpretation relative to the nature and function of religion form a necessary part in the performance of instruction.²³

*Meeting the needs of
the individual.*

Each student is a growing unit of society and stands as an individual in his own right. His needs and interests should be met in the curriculum.²⁴ In the life situations that confront him, even in the years of his college training, scientific information and practice should be presented to him for the purpose of intelligently guiding his life. Enrichment of his life through proper forms of worship and vigorous religious idealism should be furnished.

The continuous adjustment necessary to recognize ultimate values such as love, justice, and goodwill is a vital need in a materialistic world of natural phenomena. A curriculum of religious education must find a basis for the adequate functioning of every religious purpose and impulse of the individual. Not only should the curriculum seek to explain the religious element in present life situations, but it should be so constructed that it will be fruitfully contributive to a continuous reconstruction of the student's inner life.

Certain elements of this curriculum should have for their purpose the cultivation of an adequate consciousness of God. This centralizing idealistic portion of his life should become more familiar and definitive. With rich examples of the functioning power of this consciousness, and a more rational approach to the problems of conduct, such intelligence should offer a solution to many problems of personal thought and action.

A curriculum should be responsible in part, at least, for the adequate formation of a life philosophy. College study often brings confusion and distrust regarding the reality of some of

²³ Hawkes, Herbert E. *Religion in a Liberal Education*, CHRISTIAN EDUCATION, Vol. IX, March, 1926, p. 220.

²⁴ Betts, George H. *Social Principles of Education*, p. 164. Chas. Scribner's Sons.

the ultimate values in life. The large amount of scientific study at state schools helps to magnify the problem of conserving proper attitudes toward religious values. The struggle to preserve faith in the intangible forces of religion is only equalled by the laudable ambition that seeks a scientific basis for religious belief and practice. The school of religion through its curriculum should offer to college students the best wisdom of the past to aid in constructing those moral and religious values into life that may properly function in the practical process of living.

All of the rich culture growing out of the past religious experiences of the race should be at the command of the youth who is making his effort to realize the best values in his personality. Aid and stimulus should be forthcoming from the curriculum to generate every worthy and noble purpose of which the youth is capable. And further, methods of controlling his life should be adequately presented to conform with the ends to be obtained.

Needs of the state. In a democracy we have the rule of the whole people expressing itself through the vote. Unless intelligence is diffused, educational opportunities made universal, a democracy may fall into the error of failing to protect itself from incompetence. The exaltation of virtue, instilling of intelligent loyalty, cultivating a sensitivity to moral obligations to man and God—all become a part of the task of educational agencies.

Owing to the principle of the separation of church and state the school of religion at the state school has a specific contribution to make to those who are to form the citizenry of a democratic nation. Religion is a factor not only in the personal characters of individuals but also in the social, economic and industrial relationships of individuals in a society.

Out of past experience a large amount of rich religious culture is contributed to the present process of fitting youth for the tasks of this generation. Religious culture can be transmitted through the school of religion at the state school.

Religion is a harmonizing factor in society. The grave evils that are commonly known to threaten a democracy cannot be overcome by the plain instruments of government. Highest

officials in government admit this truth. The actions of a people must find sanctions in the deep moral and religious nature of the members of society. Observations taken from the recent military catastrophe that overtook the world suggest that learning, to be most useful and constructive, should be held in subjection to the moral end of man's being.

The church has been given the responsibility of fostering religious knowledge and culture. Admittedly, this cannot be done through the Sunday school alone.²⁵ The state university is deprived of the opportunity of teaching religious education. Yet the mass of youth that receive their education at state universities and colleges deserve educational justice at this point. The curriculum of the school of religion meets the need of society by furnishing that information and culture concerning religion which the state itself is not permitted to furnish in its schools.

Needs of the church. The *raison d'être* of the church as an institution consists in helping men to know and practice as far as possible, the ideal way of life indicated by Jesus. Psychologically, the appeal to this way of living is strong during the years spent in collegiate training. Yet the religious motivation of student life is not a definite part of the program of a state school.

The curriculum of the school of religion must meet the need of promoting knowledge of and stimulating loyalty for the Christian church. This does not indicate that the church is to be regarded as an "ark of safety" for people to withdraw to from a sinking, receding world. Rather, the curriculum must be true to facts in a scientifically progressive world that allows the church as a social institution to live only after passing the test of social usefulness.

The passing of the dominance of dogmatism and creed in the religious teachings of the church marks also the waning interest of youth in a conservative and formalistic expression of religious faith. The more liberal and modern expression of Christian evidences finds favor in an atmosphere where the scientific

²⁵ Ryan, James H. *The Educational Program of the Catholic Church*. CHRISTIAN EDUCATION, Vol. IX, March, 1926, p. 222.

method is prevalent. Knowledge has brought about a correlation of facts even in religious experience.²⁶ The passing of a narrow, dogmatic view of religion appears to mark also the lessening number of dogmatists in the field of science. A realization of the powerful elements in religious ideals and habits finds wide acceptance in academic circles.

Vocations within the church are reported as having a diminishing number of properly trained recruits of the highest quality.²⁷ The curriculum of the school of religion should aim to awaken the impulse and desire of a more adequate number of educated youths to enlist in some one of the enterprises of the church.

The culture and training offered through the curriculum of the school of religion should aim to enlarge the number of actively intelligent church members. An efficient curriculum with an appeal to fruitful discovery in the field of religious education, should be a means of enlarging the rolls of and enlisting support for the church. The church with a social mission, and with a purpose to religiously educate its members, should find intelligent support in those who have attained academic distinction and social leadership in the community.

Requirements for graduation.

If we are to place on an educational basis the method of fostering Christian principles, then the nature and range of the courses in a curriculum of religious education are worthy considerations. There are two groups of courses which should meet the needs. The one is the required group that fits the individual religiously for participation in a democracy. The chief Bible and religion courses may be classed with this group. Many of these may be furnished by the state school. The second group includes those required for religious leadership in society, especially the religious education (vocational) courses.

²⁶ Hawkes, Herbert E. *Religion in a Liberal Education.* CHRISTIAN EDUCATION, Vol. IX, p. 220, March, 1926.

²⁷ Bennett, Margaret. *The Ministry of the Methodist Episcopal Church: Educational Status and Numerical Strength.* p. 20. Commission on Life Service Methodist Episcopal Church, 1923.

The correlation of the schedule of courses in religious education should give ample opportunity for those students who desire to take their pre-religious education (vocational) or pre-theological training at the state university or college to do so. The curriculum of religious education, as arranged by the officers and faculty of the school of religion, should be so correlated and should so maintain a proper sequence that the four years of work in religious education may fit the student adequately from the standpoint of religion for his chosen responsibility as a citizen of a democracy.

In the event that the student elects to take his major or minor in religious education, all requirements should conform to the standards of the state school in this relation. There should be such choice of subjects in the curriculum that those who wish to fit themselves for a vocation within the church may properly begin their preparation in the school of religion.

Thus far the school of religion has no tendency to become a separate degree-granting institution. Like other schools in the university, it makes its contribution by assisting the process of fitting the students for the regular degrees now being granted. If special recognition of the work done by the students in the school is necessary, something similar to a certificate of graduation may be granted the student to show his accomplishments in the field of religious education.

Courses to be Offered in the Curriculum

The Bible courses. The schools of religion reporting for the present study indicated that under the existing schedules of teaching 52 per cent. of the total amount of hours taught are in *Bible*. The hours of *religion* are 42 per cent. and of *religious education (vocational)* 6 per cent. of the total number given. Disregarding the fractions involved in the case, it would appear that the percentage basis as the courses are now given in order of *Bible*, *religion*, *religious education (vocational)* is 52, 42, and 6, respectively. One existing standard which has been raised by a Committee on Standardizing *Bible Departments* in church colleges appointed by the Religious Edu-

cation Association, sets the proportion in the percentage order as 32, 12, and 56, respectively.²⁸

The history of curricula of religious education in higher institutions compels the conclusion that they have, for the most part, been Bible-centered. Quite naturally this would be true in generations when salvation was thought of in terms of theological beliefs upheld by texts from the Bible. Evidently such a situation does not obtain to such an extent in higher institutions of the present. Departments of Bible are evolving into departments of religious education in some colleges. This seems to be a definite tendency noted in this study.

The underlying cause for the change in the character of religious education departments is not far to seek. Modern religious faith rests its claims not so much upon texts of the Bible as upon the interpretation of motives found in an analytical study of the Bible. Further, the literalistic interpretation of the Bible has largely given way to a broader humanistic and scientific expression of the principles of life shown in the Bible and outside of it. Therefore, scientific investigation of the application of moral and religious principles carries the study of religious education into a broader field of analysis and discovery. From the data gathered in the reports for this study, it can safely be said that the study of the Bible is done from the modern point of view. This more naturally coincides with the scientific method now dominant in the state schools. Using the courses now given in schools of religion as a basis of judgment, the direction of study in religious education may be indicated in the following outline.²⁹

Curriculum Outline

1. Bible Courses

Old Testament History

Study of the Prophets, including Major and Minor Prophets

²⁸ Weigle, Luther A. *The Relative Importance of Courses in Biblical Literature, Religious Education and Religion*. *Religious Education*, Vol. X, August, 1915, pp. 345-351. Also several occasional reports by a Standardization Committee, found in *Religious Education*.

²⁹ Jessup, Walter A. *Personality through Religion and Education*. *CHRISTIAN EDUCATION*, Vol. IX, March, 1926, p. 210.

Study of the Wisdom Literature

Study of the Psalms and Other Sacred Writings

Study of the Literature of the Inter-Testamental Period

New Testament History

The Teachings of Jesus

The Life of Jesus

The Life of Paul, and His Writings

Studies in Church History, including early and later periods

The Bible as Literature

The Social Ideals and Institutions of the Bible

2. Religion Courses

Philosophy of Religion

History of Religion, including special movements and periods

Psychology of Religion

Moral Teachings of Religion

3. Religious Education Courses (Vocational)

Introduction to Religious Education

Principles of Religious Education

Methods of Teaching Religion

Organization and Administration of Religious Education

The Curriculum of Religious Education

4. Other Suggested Phases of the Curriculum

The Expansion of Christianity

Christianity and Science

The History of Religious Education in America

The History of the Christian Church

The History of Christian Missions

Social Christianity.

The purpose of this study is to discover trends and outline possible developments in schools of religion. The above is in no sense a detailed list of courses, rather it is the trend which the curriculum in schools of religion seems to be taking. The nature of the curriculum in individual schools will probably be determined to a large extent by four factors: (1) the kind and number of denominations that make up the church agencies co-operating to foster the school of religion; (2) the nature of the courses in religious education given in the state school; (3) the officers in both institutions and their attitude toward the nature of objectives for the school of religion; (4) the economic limitations involved in establishing the school of religion.

In view of the fact that the Bible still holds a central place as a source-book of teaching in the Christian religion, it seems probable that the study of it will continue to receive a major emphasis in the curriculum. Holding the facts of this study in view, and estimating on a percentage basis, it would appear that the three types of courses: Bible, religion and religious education (vocational) in the schools of religion might soon approach more nearly to a 40, 30 and 30 percentage basis, respectively.

There are allied courses which are closely connected with religious education to be found in the state schools. They lie in such fields as education, history, sociology, psychology, philosophy, and the classics. Important connections may be made with courses in these departments of study and correlations of a significant nature be established for the school of religion.

Religion courses. The discovery that 42 per cent. of the number of hours taught in the ten schools of religion in 1923-24 were in *religion* courses is significant. This seems to indicate that a trend toward the study and analysis of the nature and function of religion rather than the committal and acceptance of Bible passages or *creedal* forms is considered the most important study.

Undoubtedly the rise of the scientific study of religion in recent years has compelled the change or radical adjustment of old philosophical and theological assumptions previously held. Much that was fixed in religious thought a few decades ago is now undergoing careful scrutiny in the light of new modes of thinking. The psychological aspects of religion, so recently defined, present fruitful subjects for study.

Also, the social emphasis in religion promises to develop a group of courses in the curriculum. Such courses find ready acceptance in the state school. More courses of the psychological and sociological nature are given by the state school than of other types. The school of religion will correlate the courses in its curriculum with those of the state school given in religious education, thus as adequately as possible meeting the needs of the student from this standpoint.

Religious education courses (vocational)

According to data received for this present study only 6 per cent. of the hours taught in the school of religion were in religious education (vocational). Such a small percentage is not to be considered unusual when viewed in the light of the recent entry of such courses into the curriculum of higher institutions. It was not until a few years previous to the Great War that any unusual interest was manifested in applying educational methods to the field of religion. The last dozen years have brought a rapid rise in the development of such interest. Outstanding educators have applied themselves to the specialized study of elements in this field. At present certain definite phases have been developed to the point where standard text-books are obtainable in religious education (vocational).

The school of religion developing on the rising tide of interest in religious education will, no doubt, be compelled to consider courses in its curriculum dealing with the educational viewpoint in religion. Apparently the demand will be made also for fitness in the vocations of the church.³⁰ The curriculum will need to function in developing trained teachers of religious education both for vocational and avocational purposes. Owing to the fact that such courses have been considered technical rather than general in their nature, the courses in Bible and religion have been first to be introduced into the curriculum. Courses in religious education (vocational) have been a secondary consideration. Undoubtedly, as schools of religion develop, these courses will find a larger place in the curriculum of the schools of religion.

Correlation of the curriculum.

In organizing the curriculum in a school of religion attention is to be given to the religious education courses given in the state school. The administration of the curriculum involves the arranging of the courses in proper sequence, establishing a time schedule, integrating the elements of the curriculum in a manner

³⁰ Worthley, Evans A. *An Adequate Ministry for the Future—How and Where It May be Secured.* CHRISTIAN EDUCATION, Vol. V, May, 1922, pp. 220-236.

that will produce high academic efficiency. In order to do this the relationship between the school of religion and the state school should be as close as that of departments within the state school.

The courses taught by representatives of church agencies may supplement, but should not duplicate, those given by the state university or college. This can be determined by the administrative officers of the school of religion. Courses demanding the interpretation of religious motives can more readily be taught by teachers representing the church agencies. The courses should correlate both among themselves and with the curricula of the two schools.

The relationship with graduate schools of religious education and theological seminaries should be on a similar basis as exists, for instance, between church colleges and graduate institutions.

GENERAL SUMMARY

The objectives of higher education in the colonial period of the nation's history were religious in nature. The desire to give their youths a general education ran deep in the lives of the early colonial settlers. But even more desirous were they of educating a group of godly young men whose purpose and training would lead them into the ministry.

So impregnated with the spirit of religion were these early colleges, such as Harvard, Yale, and William and Mary's, that they came to be regarded as seminaries for the promotion of religion and theology. The charter, organization and administration, also the official nature of the colleges had a dominant religious emphasis. An educated leadership was essential to the furtherance of the best purposes of the colonial settlers, and a study of its characteristic elements leaves no doubt concerning the dominance of the religious purpose in colonial higher education.

The curricula of the colonial colleges gives evidence of the religious nature of the subject material taught. While it is true that the early collegiate curricula were very similar to those of European universities, there were also other elements incorporated. Much of the desire to produce the "cultured gentleman"

remained with the early colonial educators. Yet the deep religious motive underlying emigration found definite expression on the part of the colonists in the curriculum program of the colleges.

A transition from the religious to the secular aim took place in higher education during the national period. Though such a change may seem to have been radical, the causes of it appear upon analysis of the historical facts. The history of higher education reveals a close association of religion and education. Higher education in the colonies was essentially motivated by religious impulses, though many of its temporal needs were provided through the secular agencies. But sectarian divisiveness in the churches, the influence of free scientific inquiry in European universities, the rise of the spirit of independence during the days of revolt from English authority, also the beginning of democratic idealism and the Dartmouth decision, were factors involved in turning the early fathers from higher education dominated by religious influences to the fostering of higher institutions on the basis of state control.

The history of the struggle made by those who assisted the young state universities to disengage themselves from the entanglements of sectarian favoritism and religious politics makes a picture of heroic endeavor for an educational ideal. Such statesmen as James Madison and Thomas Jefferson who planned for state educational privileges did not labor in vain. The over-towering importance of statecraft in the formation of the new nation well-nigh excluded knowledge of the significance which lay in the promotion and establishment of state responsibility and control in higher education.

The strength of the belief in Christianity made itself felt in the rise of church colleges after state control in education had been established as a principle. The omission of religious instruction in state-controlled institutions was understood to be a great weakness. It is necessary to analyze the historical facts connected with the change in order to understand the keenness of the conflict that prevailed. Leaders in the movement for state-controlled education were called atheists and promoters of destructive influences in the new republic.

The principle of the separation of church and state became an established fact in the new nation. It was a fact to reckon with in higher education. The limitation involved by excluding the teaching of religion in state universities and colleges proved to be of no small significance. The elimination of bigoted, sectarian influences in the establishing of new tax-supported universities and colleges was a triumph for the liberal forces in education. Church colleges were compelled to assume about all of the responsibility for religiously educating the youths of the times. This could not make up for the lack of such training in the students that were educated in state-controlled institutions.

The problem raised in excluding from youth instruction in the rich field of religion was left unsolved. This rightful educational inheritance was not given. Neither could the enriched curriculum of new scientific and utilitarian study take the place of that feature which had been omitted. Though the emphasis on religion in the earlier decades may have warranted the counter-action observed in the secular control of tax-supported institutions, yet the elimination of a field of study in an institution which professed to open its approaches to a universal view of truth was a strange procedure in higher education.

This study of higher institutions seems to give evidence that as decades passed, no real solution for the problem of religious education at state schools was found. The fear of sectarian strife and religious bigotry turned the early educators from religious education in state-supported universities and colleges. The spreading of religious intelligence and the training of an educated ministry became the task of church-supported colleges. The study seems to show that the median church college of the present, of those reporting data, fails to adequately meet its responsibility from the standpoint of religious education. One of the chief purposes for the founding of these institutions was to give religious instruction. Yet the study shows that many of the church colleges, by their limited curriculum, and by their small financial outlay on religious education, do not effectively carry out the original purpose of the college.

Two tendencies with respect to religious instruction seem evident in these church colleges studied. First, a number are low

in their power to function from the standpoint of religious education. This group is so limited in this respect that the instruction given in their departments of religious education is ineffective in character. Such departments attract only a very few students and the influence of the departments is small. A second group raises the standards of religious education so high and makes the courses so attractive that many students enroll and the department takes a place of leadership among the departments of the institution. In these cases, it may be said, that the departments lead all higher institutions in the standardization of religious education.

Church colleges of limited facilities are making adjustments to meet the demands of better standards. The shifting of Bible departments to include a larger field of instruction, the addition of teachers, and the general recognition by college authorities of the rightful place of religious education in the work of the college, are signs that a change is taking place.

Facts secured from the three types of higher institutions studied, the church college, the state university or college, and the school of religion, make it evident that in the development of higher institutions, educators have sought to obey the letter of the law of the separation of church and state in education. It is not true that they have altogether obeyed the essential fact of that principle. The facts gathered from the reports for this study show that courses in religious education have been taught and are now being taught in state schools. The reports also show that encouragement and even aggressive measures are being used by officers in state universities to aid in the establishing of schools of religion at or in the state university or college. Further, that the school of religion fostered by church agencies, located at the seat of the state university or college, gains recognition at the state school. The evidence of such recognition is noted by such facts as: administrative machinery used in common, buildings and equipment used in common, and co-operative arrangements in the use of the faculties of the two institutions.

The extent to which the schools of religion may become a part of the state schools is seen in the fact that in one the arrangements are completed whereby the school of religion will, for all

practical purposes, function as a part of the state university. The school of religion will have on its faculty members of the state school faculty, and a dean who will act as an administrative agent and will function in certain capacities for both schools.³¹ Catholic, Jewish and Protestant forces unite to foster this program in a state school. It would appear that such an arrangement entered into by the representatives of both the church and state in higher education would cause a desired change.

Two tendencies are discernible with regard to the relationship between schools of religion and state schools. First, there are those schools of religion which tend to form relationships with the state school slowly. This may be due to personal elements in the situation, such as the attitude of authorities in the institutions toward the project. A second group indicates a desire to achieve a close and intimate relationship with the school of religion as rapidly as possible. Believing firmly in the validity of the subject material to be taught in the field of religious education, believing also in the efficiency of the teachers elected to teach in the field, and, confident of the moral and financial support of their constituencies, they work for a close correlation of their activities with those of the state school.

Likewise there are two tendencies in the state schools as to their procedure toward schools of religion. One group of state schools, probably the largest at present, is willing that schools of religion shall be established adjacent to the institution. An attitude of indifference may prevail with a minority element. When matters regarding the relationship to the new institution are presented, ordinarily a limited degree of coordination is established. The second tendency seems to be one that is characterized by a larger degree of receptivity on the part of authorities in the state school. Representatives of this group seem eager for the establishment of the school of religion. Judging the school of religion from an educational standpoint their only demand is that conditions and standards be of such a character that the educational procedure in conducting courses will be efficient and worthy.

³¹ Jessup, Walter A. *Personality Through Religion and Education*. CHRISTIAN EDUCATION, Vol. IX, March, 1926, p. 209.

If the forces of the Catholic, Jewish and Protestant faiths should unite in a religious educational program at the state schools and the sanction of the state educational authorities should be obtained for this procedure, no obstacles seem to appear at present that would hinder the realization of a national religious education program of universal significance. As a solution of the problems of religious education at state universities and colleges such a combination of educational factors has nearly all of the elements of advantage. It would appear to eliminate nearly all of the possibilities for sectarian suspicion. It would present a united program of the church agencies. It would also cause the authorities in the state schools to appreciate the organized strength of dominant church groups interested in their rightful cause of religious education for all students. And finally, it would probably develop the liberal and universalizing elements of religion in each church group.

It may be stated that perhaps it is not often enough realized that there has always been a significant and respectful minority of the American people who have never favored state-controlled higher education from the beginning.³² They submitted to the rule of the majority. But perhaps even now, from the standpoint of religious education, such groups would prefer to have higher education conducted differently.

The standardization of the schools of religion has three chief limitations: those of (1) tradition, (2) law, and (3) public opinion. One or the other of these, or all of them, will undoubtedly keep the school of religion from reaching its highest effectiveness for an extended period of time. These limitations are noted in such factors as the divided church forces, disagreement as to form of organization, limited financial resources, lack of previous practice in guiding the organization and administration of the schools, lack of proper buildings and equipment and insufficient number of teachers. These represent the chief elements in the unsolved problems of the schools of religion.

An increasing number of educators believe that religion can be taught. They also believe that improvement in social condi-

³² Bergson, Isaac B. *Theories of Americanization*. Teachers College Contribution to Education, No. 109. Columbia University, 1920.

tions may be assisted through the proper instruction of college students in religious attitudes, knowledge and habits. They have confidence that educational agencies can bring about moral and religious changes in social living. Such facts operate in favor of these new institutions. But a knowledge of the development of religious education in higher institutions such as this study gives, warrants no definite assertion as to the future permanent character of the school of religion.

Three facts are certain concerning the school of religion: first, it has not yet attained a standardized form of organization; second, the school of religion by the very nature of the possibilities of its existence should develop in size, organization and effectiveness; third, unless such development takes place the school of religion will probably be eliminated by reason of its inability to meet a felt need in higher education.

The marked contrast of religious education between the early colonial colleges and present higher institutions is apparent. The movement to supplement the lack in the teachings of the state universities and colleges with religious education through schools of religion seems apparent and logical.

The dissatisfaction and misgivings which church groups have manifested has not been toward that which has been done by the state universities and colleges. Rather, it has been toward the lack in inclusiveness of their aims in view of the religious educational needs of students. And further, such dissatisfaction has manifested itself against the assumption, popularly recognized in some quarters, that state universities and colleges offer opportunity for study of all phases of truth in every field of learning. It is understood by competent educators that such cannot be the case when the field of religion is left out of consideration.

Facts in this study show that the tendency with state universities and colleges is to show an increasingly stronger interest in making it possible for students to have the opportunity of study in the field of religious education. It would appear in some instances as though the demand for such courses from within the state school itself is so insistent that the proponents of the school of religion find willing and aggressive assistance from the state schools in beginning their project.

The school of religion at the state university or college seems to be the result of a synthesis of the secular and religious aims in higher education. If the assumption is valid that every student has a right to an opportunity of studying in the field of religious education, then the school of religion seems to have a sound educational basis.

In a democracy it is contended that every individual has a right to be educated. The church, admittedly charged with the responsibility of promoting moral and religious instruction, finds its opportunity at state-controlled higher institutions in the school of religion. Apparently this institution may meet a felt need at the state school. It can also serve a purpose in fitting citizens in a democratically governed society that admits its final authority to be in the moral and religious sanctions of the individuals of which it is composed.

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